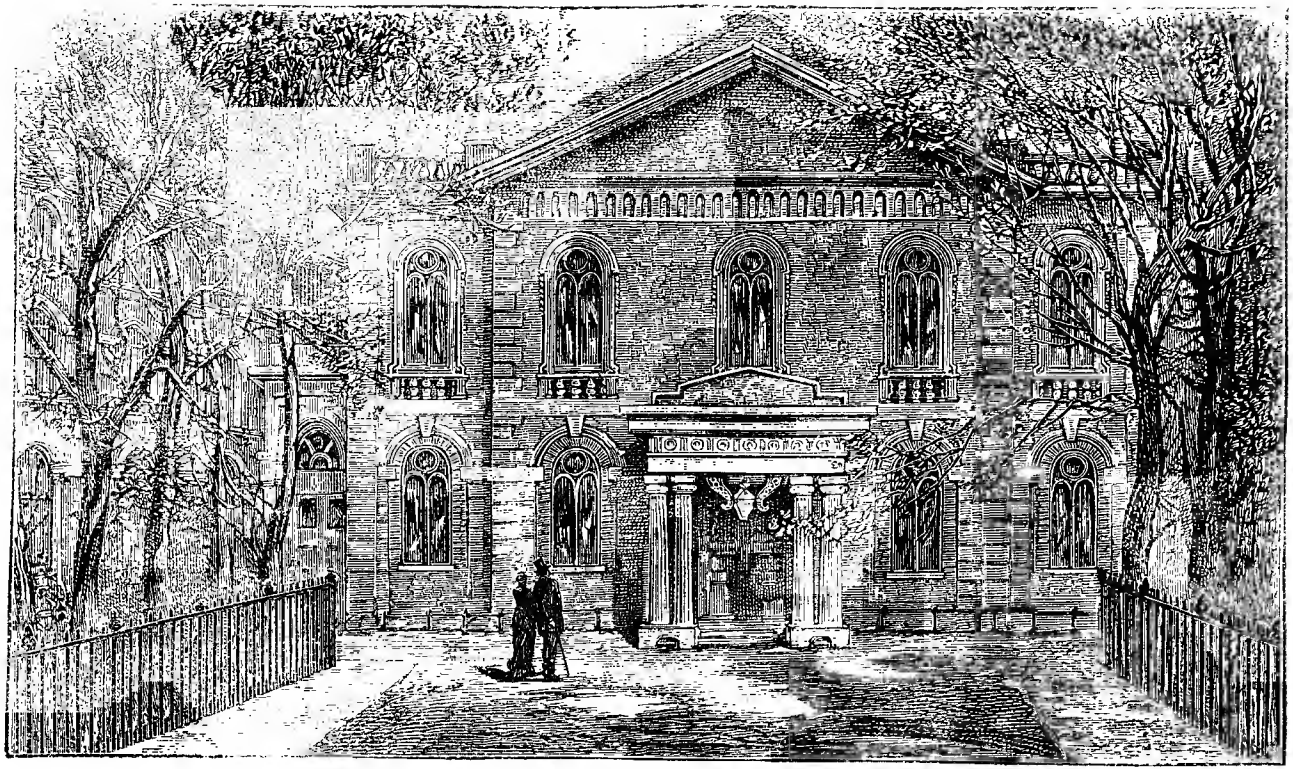

CITY ROAD CHAPEL.

[*Page* 15.

Illustrated Hand-Book

TO

CITY ROAD CHAPEL,

BURYING GROUND, AND

WESLEY'S HOUSE;

WITH NOTICES OF THE FOUNDRY AND BUNHILL FIELDS BURYING-GROUND.

BY

RALPH M. SPOOR.

WITH AN HISTORICAL PREFACE BY

G. J. STEVENSON, M.A.,

London:

Published for the Proprietor.

WESLEYAN CONFERENCE OFFICE,

2, CASTLE ST., CITY ROAD:

AND 66, PATERNOSTER ROW.

THIS Illustrated Handbook has been written for the convenience and information of the Methodists and others who come from various parts of the country, and from many lands, to see a place inseparably associated with Methodist history and with the great evangelical work of the last century.

For the information I am chiefly indebted to the admirable and exhaustive volume, by Mr. G. J. STEVENSON, M.A.,—'*The History of City Road Chapel;*' to which work those who require fuller information than is here given are referred.

My most sincere thanks are offered to Mr. STEVENSON for his great kindness and help in the preparation of this guide.

R. M. SPOOR.

WESLEY'S HOUSE,
47, CITY ROAD,
July, 1881.

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HISTORICAL PREFACE.

CITY ROAD CHAPEL has in itself attractions which are interesting to Methodists in all parts of the world. Wesley's followers and adherents are counted now by millions, and of those who visit London, there are but few who do not find their way to look at the chapel, and if possible attend a service there.

Its history from its opening has been crowded by associations and providences, which strongly testify of the extent and variety of good work which has ever been done there. The society in London was large and influential when, in 1778, the chapel was opened. It was eighteen months in building, and Mr. Wesley's appeal to the whole connexion for financial help was generously responded to. £6000 was a large sum to raise at that time, but faith and courage succeedcd. The chapel stands nearly in the centre of an unequal quadrangle, measuring respectively 118 feet front, 135 back, and the two sides 251 and 314 feet. When opened it was surrounded by fields, with no road at the back and a narrow road into the country in front. After the opening on Sunday, Mr. Wesley was so satisfied with the people in whose hands it was vested, that next morning he left London on one of his short journeys.

The pulpit on Sundays for nearly ten years was occupied chiefly by the Rev. Charles Wesley. His ministry was powerful, spiritual, and profitable, and the large congregations were the best evidence of the acceptable character of his preaching. The sacramental services were often times of great spiritual blessings, and were attended by many hundreds of communicants. On one occasion, in the midst of that scrvice, Charles Wesley made a sudden pause, and called on the congregation to unite with him in prayer for the Rev. John Fletcher, of Madeley. Mr. Wesley's prayer was so earnest and impressive, that all present were awed by the Divine presence. A fortnight afterwards, Mr. Fletcher reported that he was administering the sacrament in Madeley, at the same

time, and such a solemn awe rested on the assembly, that all present were deeply impressed by the hallowed power which was felt on the occasion.

John Wesley took every favourable opportunity to preach at City Road after his brother's death. On one Sunday morning, about the end of 1790, he had read the prayers in the middle desk, then ascended the pulpit to preach. A rush of holy thought poured into his mind, and he stood for ten minutes in silence, with eyes closed, and his countenance devoutly lifted up to heaven, with his hands clasped on the Bible. The large congregation gazed in silent wonder, whilst the preacher held communion with God, reminding many present of Moses on Pisgah, surveying the promised land. He then opened the hymn-book, and gave out with much tenderness his brother's hymn, commencing—

> 'Come, let us join our friends above,
> That have obtained the prize.'

Never, perhaps, before or since, were earthly singers nearer to heaven than on that day.

Ten thousand persons entered the chapel to look at the placid countenance of the founder of Methodism as he lay in his coffin the day before his body was interred in the graveyard behind.

For nearly ten years the chief preachers in the City Road pulpit were Dr. Coke, William Thompson, John Pawson, Adam Clarke, Walter Griffith, James Wood, Alexander Mather, and a few others; with two clergymen, Peard Dickenson and James Creighton, to read the prayers and administer the sacraments. With the year 1800 Joseph Benson commenced his ministrations in London, and for more than twenty years he preached more frequently in City Road pulpit than any other minister has since done. Although his bodily presence was weak and his voice feeble, yet his word was with power, and it is believed that there were conversions attending every sermon he preached. Next to Mr. Benson, Dr. Adam Clarke occupied the pulpit more frequently than his brethren, and with the same results on the audience. Nearly all who have been Presidents of the Conference have been stationed in the first London Circuit.

In the City Road Chapel scores of memorial services have been held by the leading ministers, for the most distinguished preachers, officers, and members. Eminent ministers from

other churches have also frequently filled its pulpit; but its chief attractions for a century have been the anniversary meetings which have from time to time been held there.

Eighteen Conferences have been held in the chapel, and some of them very memorable ones. The first was in the summer of 1779, only a few months after it was opened. At the one held in 1785 Mr. Wesley made the announcement that he had appointed Dr. Coke and Francis Asbury as joint-superintendents over the brethren in North America, and also that Richard Whatcoat and Thomas Vasey were sent to act as elders among them. When Mr. Vasey returned from America, he resided in the small house in the chapel yard now occupied by the chapel keeper. At the London Conference of 1810, the death was reported of the Rev. Thomas Rankin, who at the desire of Mr. Wesley had visited America, and had convened and presided over the first Methodist Conference held in that country. As Mr. Rankin, before his death, was some years in business his name is not entered on the *Minutes* as belonging to the ministry. His riding whip, which accompanied him in his journeys, is preserved by the writer of these lines. The first London Conference at which representatives from America were present was in 1842, when the Rev. Bishop Joshua Soule and Rev. Thomas B. Sargeant were welcomed. The Conference is now held once in six years in London.

In 1815, when the large public elementary school was opened in Cowper Street, City Road Chapel was lent by the trustees for the opening sermon, preached by the Rev. Dr. Collyer; on which occasion H.R.H. the Duke of Kent, father of Queen Victoria, attended with the Lord Mayor and sheriffs. The trustees presented to His Royal Highness an elegantly bound copy of Wesley's Hymns.

During the sittings of the Conference in London in 1816, two Prussian clergymen, sons of the Bishop of Berlin, were present. Wishing to know the nature and character of Methodism, addresses were delivered by Mr. Reece, Mr. Moore, and Dr. Adam Clarke, after which a copy of Wesley's *Works* and Hymnbook was presented to them. These were taken to Berlin, and lent amongst Prussian families for several years. In 1825, Dr. Thulock, then on a visit to London, when breakfasting with the Rev. Henry Moore, said that the reading of those *Works* had resulted in a great revival of religion in Germany.

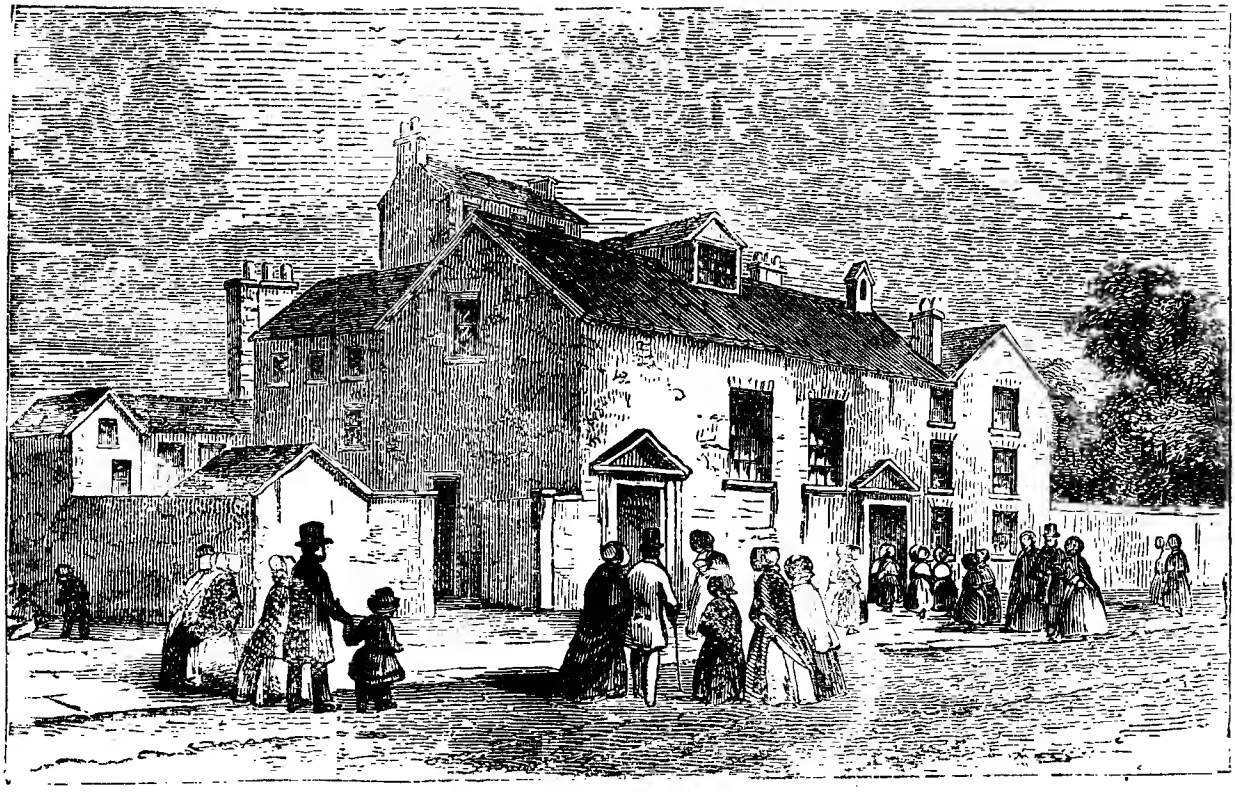
These are some of the evidences of the spiritual work accomplished by the services held in that sanctuary, a work which in its influence has spread to the very ends of the earth, and has been a blessing to multitudes of people.

A bare record of the special services held within its walls would fill a long chapter. The services at the interment of some of the preachers were occasions of deep solemnity and widespread interest, amongst which may be named those for Samuel Bradburn, Joseph Benson, Dr. Adam Clarke, Richard Watson, John James, Joseph Fowler, Theophilus Lessey, and Dr. Jabez Bunting. The Centenary Commemoration in 1839 was a memorable service; so also were the services held in 1864–5, when the freehold of the property was secured. Dr. Punshon's marvellous sermon there in June, 1873, on behalf of the Westminster Chapel Fund, when £2000 was collected, will long be remembered. The Centenary services in November, 1878, when the entire debt of the chapel was cancelled, and the Meeting, in the same year, when the Wesleyan Methodist Thanksgiving Fund was inaugurated and over £30,000 promised as a commencement, bore most cheering witness to the vigorous vitality of Methodism. The sad calamity of the fire in December, 1879, elicited from many parts of the world evidence of the deep sympathy which was felt on the occasion; that feeling, within six months' time was entirely changed to one of rapturous joy and delight when the renovated and partly renewed edifice was again opened, and the Conference of 1880 held within its walls.

Thousands of Methodist families, some even in the most distant parts of the earth, have most happy memories preserved amongst them of services and of conversions in City Road Chapel, memories which they will not let die. Men esteem it a privilege and honour to preach in John Wesley's London pulpit, and the late venerable Dean Stanley is reported to have said, when standing in it, and reading aloud verses out of the Bible, that he would give a hundred pounds to preach from that pulpit. The associations connected with the chapel are sacred, solemn, hallowed, and sanctified. The place is loved for the good which has been, and which continues to be, done in it, and by its varied agencies; and some of the cherished traditions of its services a century ago are still kept in memory in the families dwelling around and still worshipping within its walls.

No chapel in Methodism, it is believed, has sent out from its fellowship so many devout men and women, who have travelled into every land, and carried with them the simple, earnest piety which has been so diffusive, and which, by the blessing of God, is extending so as to reach every nation under heaven. The diffusive and absorbing character of Methodism, when considered in the light furnished by the statistics at the end of this work, cannot but impress the mind of any thoughtful person with the fact, that with only the present ratio of its growth, before the end of this century, Methodism is likely to become the DOMINANT PROTESTANT RELIGION of the WORLD.

G. J. STEVENSON.



THE FOUNDRY.

The Foundry.

WHEN the Wesleys fairly entered upon their evangelistic labours, one of their most successful agencies was out-door preaching. This method of reaching the people was adopted at first largely from necessity, the churches being shut against them, and afterwards, as its advantages became apparent, from a conviction of its value in their great work.

Just outside of the city walls, to the north-east of Moorgate, lay the Moorfields, partly laid out as pleasure grounds, with walks and promenades, and partly kept as an open space where sports of various kinds were constantly carried on. Being a place of great resort, the Wesleys and Whitefield frequently took their stand here, and with much success declared to vast multitudes the truth as it is in Jesus. At one part of those grounds, in the locality called Windmill Hill, now known as Windmill Street, near to the north-west corner of Finsbury Square, there stood an old and shattered building, formerly used as a government foundry for the casting of brass cannon, but which had been abandoned since 1716, on account of a disastrous explosion in which several persons were killed and a great number seriously injured.

In order that some kind of shelter should be provided for those who flocked to hear the evangelists, and especially to meet the case of the numerous penitents awakened under their preaching, Wesley was frequently urged to purchase this old building; and after some reluctance he at length consented that two friends should undertake the responsibility for him.

The purchase money was £115, but as the place was in ruins nearly £700 was spent in making it habitable. This was the first recognised home of Methodism. Part of the building was fitted up as a chapel to accommodate 1500 people, and in addition there were apartments for Wesley, in which his mother lived for about two years, and in which she died, a dwelling house for the domestics and assistant preachers, a large band-room, a schoolhouse, and a room for the sale of the publications of the Wesleys.

This place will always have an interest for Methodist people. Here for nearly forty years, summer and winter, gathered the early Methodists to their much loved five o'clock morning service. 'Or on dark winter nights, over roads without pavements, and unlighted by gas or lamps of any kind, save only the flickering lantern of the serious and earnest worshippers, might be seen those devout men and women, almost groping their way to the daily services at the first Methodist chapel, led by the tinkling of the foundry bell.'

There is not a vestige of the building remaining. The site is now covered by dwelling houses and warehouses on the east side of Windmill Street between Hill Street, and Worship Street. The only relics of the Foundry known are the old pulpit, now in the dining hall of the Wesleyan College, Richmond, Surrey; the bell now used at the school in Friars Mount, which belongs to Mr. Davis, Whitechapel; the old chandelier, now in the Methodist chapel at Bowes, Yorkshire; the collecting plates sometimes used at City Road, and a few of the seats also at City Road.

The Foundry was for thirty-eight years the headquarters of Methodism, and was the centre of numerous philanthropic and religious agencies.

At the expiration of this period the owners

determined to pull down the property to make way for contemplated improvements, and it became necessary for the Methodists to look out for a new home. To the North-west of the Foundry were some fields, then used as tenter grounds, and Wesley made application to the Corporation of the City of London for a site here. The plot fixed upon lay a short distance from the Foundry. After five months' negotiation a lease was granted for fifty-nine years. Apprehending that the proposed chapel would not be of much architectural pretension the city authorities stipulated that the main frontage should be covered with dwelling houses, leaving only an arched gateway for access to the premises. Before the building was commenced, however, this stipulation was modified, and it was finally agreed that the space in front of the chapel should be left open, and substantial dwelling houses erected on both fronts of the ground.

On March 1st, 1776, Wesley met several of the friends to consult about building

THE NEW CHAPEL.

(*See Frontispiece.*)

It was proposed to spend £6000, and at the Conference of that year an appeal to the connexion was ordered to be made. Wesley at once sent a circular letter to all the assistant preachers, accompanied by a vigorous appeal to the 'Members and Friends of the Methodist Societies.'

The contract for the new building was let to Mr. Samuel Tooth, an active leader and local preacher, and who in 1770-71 was an itinerant preacher.

The foundation stone was laid by Wesley himself on Monday, April 21st, 1777. The day was wet, which he seems to have considered a fortunate circumstance, for he says, 'The rain befriended us much by keeping away thousands who purposed to be there; but there were still such multitudes that it was with great difficulty I got through them to lay the first stone.' Upon the stone was a brass plate, on which was engraved: 'This stone was laid by Mr. John Wesley, on April 21st, 1777;' and with characteristic faith in the durability of the structure, and in the abiding nature of his work, he remarks in his *Journal*, 'Probably this will be seen no more by human eye, but will remain there till the earth and the works thereof are burned up.' As soon as the stone was laid Wesley made it his temporary pulpit, and between the showers, preached for half an hour a stirring sermon from Numbers xxiii. 23, 'According to this time it shall be said of Jacob and of Israel, What hath God wrought!' In the course of eighteen months from the laying of the foundation stone the chapel was completed. It was opened for divine worship on Sunday, November 1st, 1778. Wesley preached in the morning from part of Solomon's prayer at the dedication of the temple; and in the afternoon, from the hundred forty and four thousand standing with the Lamb on Mount Sion (Revelation xiv. 1). He remarks in his *Journal* under this date: 'Many were afraid that the multitudes crowding from all parts would have occasioned much disturbance, but they were happily disappointed. . God was eminently present in the midst of the congregation.'

The opening of the New Chapel was a memorable event alike for Wesley and the Methodist people; and we can easily imagine how the heart

of the now venerable evangelist would be thrilled with holy joy as he remembered all that God had wrought by his instrumentality. He was now the revered head of one hundred and fifty devoted men, associated with him in the work of the ministry, and of 87,000 members in fellowship with his societies.

The erection of this new chapel formed an era in the history of the Methodist movement. It pointed to what few then, perhaps, anticipated, but what has since become gradually more and more pronounced, the distinct organisation of Methodism as a separate Church, while the building was destined to become 'the centre of influence and interest to Methodists in every part of the world.'

The chapel is substantially as in Wesley's day, though certain necessary changes and improvements have been made in the course of years. The portico in front was erected in 1815.

For the first thirty years there were only two rows of seats in the gallery; all the space behind being a level platform, which was generally filled on Sundays. The entrance to the gallery was guarded by two wicket gates at the foot and on the first landing of the stairs. These gates were attended by 'hatch keepers,' who received four pounds a year each for their services. The front of the gallery was originally square, but about the year 1800 the angles were filled in, and the west end made oval in form. The pews were also rearranged to suit the altered shape, and by this means a considerable addition was made to the number of the gallery sittings.

During Wesley's lifetime the men were accustomed to sit on one side of the chapel and the women on the other. Strong opposition to this severance of the sexes was frequently manifested

both by trustees and congregation, but Wesley was inexorable, and the arrangement continued to his death.

Down to 1820 no one not episcopally ordained was allowed to officiate either at the reading desk or within the communion rail. To meet the necessities of the case a clerical 'reader' was appointed, whose duty it was to read the liturgical service. On the death of Mr. Mortimer, treasurer to the trustees, and the strongest upholder of this arrangement, the readership was abolished, and the Rev. Jabez Bunting, then one of the circuit ministers, was the first Methodist preacher who read prayers in the chapel. It was not, however, until six years afterwards that the preachers were allowed to administer the Sacrament of the Lord's Supper here. The first who did so was the Rev. Joseph Entwisle, who assisted in the administration of the sacred rite in 1826.

In 1864, when the freehold of the property was secured, the chapel underwent extensive repairs and some alterations. The body was entirely repewed, the old high and straight backed seats being superseded by the present commodious sittings. The space near the entrance, which had for so long been open for late comers, who usually stood, was also pewed, the front of the gallery was much lowered, and Wesley's pulpit was made five feet lower. Its original height was about fifteen feet. This pulpit was given to Mr. Wesley by Mr. Andrews, of Hertford.

The chapel was most seriously injured by the fire which occurred on Sunday morning, December 7th, 1879. The fire broke out underneath the Morning Chapel, and before its ravages could be stayed, this building was entirely destroyed, and part of the north gallery and several pews in the body of the large chapel were consumed; the ceiling

also was irreparably damaged by fire and water. Wesley's pulpit was just caught, but happily spared. In compliance with a very generally expressed wish, the restoration was carried out in a strictly conservative spirit, and was entrusted to Charles Bell, Esq., of London, architect. In this work of careful restoration Mr. Bell had the advantage of the unwearied supervision and hearty co-operation of the present patriarch of City Road, John W. Gabriel, Esq., and of the Rev. John Baker, M.A., then superintendent of the circuit. The old familiar features of the venerable sanctuary were restored, as far as it could possibly be done, to their condition before the fire. Castings were carefully taken from what remained of the elegant enrichments of the old ceiling, and the new enrichments were modelled from them. So that, with a few minor alterations, the present ceiling is a copy of the old.

The Chapel

stands on the main thoroughfare leading out of the city northwards, about half a mile from the Bank of England, and exactly opposite Bunhill Fields Burying-ground. It is placed forty yards from the road. As a structure it is plain and unpretending in appearance, utility, not show, evidently ruling its style, being thus in harmony with the principles and practices of those by whom it was built. Wesley termed it at the opening, 'perfectly neat, but not fine.' It is in the classic style, having a centre Doric portico, flanked on each side, on the ground floor, by two circular headed windows with architraves. Above these are five windows of a similar kind, surmounted by a cornice and balustrade, behind which rises the slated roof with hipped ends.

THE INTERIOR.

Entering under the portico we pass into a lobby, having doors to the right and left, opening into the body of the chapel. The ground floor is divided into three blocks of pews, with four aisles. The gallery is deep; it runs round three sides of the building, and is supported by eight substantial Doric pillars. Wesley's pulpit, in which have ministered the greatest preachers of Methodism and of other Churches, stands out prominently near the east end of the chapel. Below this is the precentor's desk, where the present occupant, Mr. Henry Sporne, has ably led the service of praise and the responses for over twenty-six years. Behind the pulpit is a semi-circular recess eight feet deep, in which stands the communion table. In the upper part of the recess three windows give abundance of light, while in the lower part, on the right and left, the walls are covered with monumental tablets of the Wesleys, Fletcher, Clarke, Benson, and Coke; and in the centre is an exceedingly chaste reredos, containing the Lord's Prayer, the Commandments, and the Creed. The decorations here are in the most excellent taste, the aim evidently being not to attract the eye by any strong colouring in any one part, but to make the whole interior a harmonious blending of secondary colours, emphasised by gilding in salient parts. The tints are light and dark buff, with green for pilasters, and white and gold capitals. The arch is treated in a similar manner, with the same tints. The general effect is most pleasing.

Right and left of the recess stand noble granite pillars, with elegantly carved capitals of white marble, the gift of S. D. Waddy, Esq., Q.C. The

one on the left hand is in memory of his father, Rev. Dr. Samuel D. Waddy.

The ceiling of the chapel deserves attention, the centrepiece especially being very rich. It consists of a broad band round a circle, within a square, the angles being filled with rays of light, with three cherubs. The colours used are white and buff, with a free and effective use of gilt in the prominent parts. The gilding is an innovation on Wesley's ceiling, but is considered an unquestionable improvement. The sun-lights are new, and supersede the former somewhat unsightly and inconvenient row of gas lamps round the front of the gallery. These sunlights also materially help the ventilation by drawing off the vitiated air. The walls of the chapel are tinted a cool greyish green, the reveals of the windows being light blue, and the mouldings white. All the seats are grained and varnished in two colours. The front of the gallery, which is part of wood and part of plaster, is painted so as to represent plaster. The tint is straw colour, relieved by white and blue grey lines. In every panel is a medallion of a dove and a serpent, painted straw colour, slightly relieved by gold. The handsome and well proportioned Doric columns supporting the gallery are grained marble, with white abaci, relieved by gilding.

The chapel will now seat 656 on the ground floor, and 720 in the gallery. On special occasions 1,600 can be accommodated.

The Tablets.

Entering by the door on the south side of the chapel, close to the sexton's house, the tablets will be found in the following order.

On the South Wall.

1. Dr. Jones: A white marble slab, surmounted by a pediment, on which is an upright cross:—

IN MEMORY OF

JACOB JONES, ESQ.,

LATE OF FINSBURY SQUARE, SURGEON,
WHO DEPARTED THIS LIFE 16TH JUNE, 1830,
AGED 66 YEARS.

In his profession he was distinguished by eminent
ability and great success.
His public character was one of perfect integrity and
universal benevolence. His private life was
adorned by the conscientious and affectionate discharge
of every domestic relation.
For nearly forty years he was a member of
the Wesleyan Methodist Society;
and walked worthy of his religious profession from
the commencement to the close of his Christian pilgrimage.
Looking alone to the Cross of Christ for strength
and salvation, he passed
'through the valley of the shadow of death,'
'into the glorious liberty of the children of God.'

2. Rev. John Mason: A white marble tablet, with plain pediment:—

SACRED TO THE MEMORY OF THE

REV. JOHN MASON,

WHO HAVING SPENT FIFTY-THREE YEARS IN THE METHODIST
MINISTRY,
DIED IN THE LORD, MARCH 1ST, 1864,
IN THE EIGHTY-THIRD YEAR OF HIS AGE.

Being converted to God in his youth,
he resolved to devote his life to the service of Christ;

and freely gave up the prospect of worldly gain
that he might turn sinners to their Saviour.
During thirteen years he was employed in circuit labour;
for three years as one of the General Secretaries
of the Wesleyan Missionary Society;
and for thirty-seven as the book steward of the Conference,
an office the duties of which he fulfilled with
eminent skill, fidelity, and success.
His piety was deep and uniform; and as a pastor,
a husband, a father, a master, and a friend,
his whole course was such as to obtain for him general esteem
and affection. Especially from his brethren in the ministry,
by whom, under the direction of the Conference,
this tablet is dedicated to his memory.
To God be all the glory!

3. Dr. JAMES HAMILTON: A white marble tablet, surmounted by a pediment, on which is a tomb, a recumbent cross, a laurel branch, the sacramental emblems, a Bible, and an open book, on which is inscribed the passage, 'Preaching the Gospel and healing everywhere.' (Luke ix. 6.)

SACRED TO THE MEMORY OF

JAMES HAMILTON, M.D.,

FORMERLY OF DUNBAR, AND LATE OF THIS PARISH.
HE WAS A LOCAL PREACHER IN THE WESLEYAN CONNEXION
FOR MORE THAN SIXTY YEARS.

His religion was exhibited in his medical profession,
in his family, in his general intercourse with society, in the
sweetness and amiability of his temper, in the habitual
composure and happiness of his life, and pre-eminently in his
catholic spirit, which led him to love all who feared God,
without distinction of sect or party.
He ascribed his eminent success in his professional efforts to
the favour of God in answer to prayer, and he lived and
died with the abiding conviction of his own unworthiness as a
sinner, and of the sufficiency of a Saviour's righteousness.

HE DEPARTED THIS LIFE
AT THE GOOD OLD AGE OF EIGHTY-SIX, ON THE
22ND OF APRIL, 1827.

4. (Above the last.) Right Hon. Lady MARY FITZGERALD: A plain white marble tablet.

IN MEMORY OF THE

RIGHT HON. LADY MARY FITZGERALD,

DAUGHTER OF JOHN LORD HERVEY,
GRANDDAUGHTER OF JOHN, EARL OF BRISTOL,
AND WIDOW OF GEORGE FITZGERALD, ESQ.,
SHE WAS BORN ON THE 31ST DAY OF OCTOBER, 1725,
AND CLOSED AN EXEMPLARY AND RELIGIOUS LIFE ON THE
9TH DAY OF APRIL, 1815.
'I KNOW THAT MY REDEEMER LIVETH.'

THIS MONUMENT WAS ERECTED AS A TRIBUTE OF AFFECTION AND VENERATION BY HER GRANDSON, LIEUTENANT-COLONEL THOMAS GEORGE FITZGERALD.

5. LANCELOT HASLOPE, Esq.: A white marble tablet, surmounted by a richly carved pediment, on which in the foreground is a female, emblematic of piety, seated with an open Bible, studying the divine oracles under the shade of an Indian palm-tree. At the base of the rock on which are the above figures is a representation of the ocean, on which floats a large merchant ship, indicating the source whence Mr. Haslope derived part of his large fortune.

SACRED TO THE MEMORY OF

LANCELOT HASLOPE,

LATE OF HIGHBURY LODGE, IN THE COUNTY OF MIDDLESEX, ESQUIRE,
ONE OF HER MAJESTY'S JUSTICES OF THE PEACE FOR THAT COUNTY,
WHO WAS BORN AT NEW-MEAD, LAWRENNY, PEMBROKESHIRE, MAY 14TH, 1767,
AND DIED AT SELLY HALL, WORCESTERSHIRE, APRIL 30TH, 1838, IN THE 71ST YEAR OF HIS AGE.

Brought early in life to a scriptural knowledge of his Saviour, and divinely taught to depend wholly on Him for salvation, his religious character was marked by faith unfeigned, by godly sincerity, and by uniform

consistency; with an ardent and benevolent zeal, combining
great soundness of judgment, he laboured long,
and usefully in various public institutions,
especially in the cause of Evangelical Missions;
and to the Wesleyan Missionary Society he rendered essential
service, both at its formation by his influence and
prompt co-operation, and afterwards as one of its leading
members and general treasurers.
This tablet is erected by his sorrowing widow in
remembrance of the bright example which his life afforded of
'whatsoever things are lovely and of good report.'
'The memory of the just is blessed.'—Prov. x. 7.

ALSO IN MEMORY OF JOHN PEARCE, HIS YOUNGEST SON,
WHO DIED JANUARY 20TH, 1826,
IN THE FIFTH YEAR OF HIS AGE.

ALSO IN MEMORY OF HARRIET,
WIDOW OF THE ABOVE LANCELOT HASLOPE.
WHO DIED AT CHESTERTON HALL, STAFFORDSHIRE,
FEBRUARY 27TH, 1860,
AGED 80 YEARS.

BLESSED ARE THE DEAD THAT DIE IN THE LORD.'—REV. XIV. 13.

6. Rev. ROBERT YOUNG: A white marble tablet:—

IN MEMORY OF

ROBERT YOUNG,

WESLEYAN MINISTER,
BORN MDCCXCVI.
ENTERED THE MINISTRY MDCCCXX.
PRESIDENT OF THE CONFERENCE MDCCCLVI.
DIED MDCCCLXV.

'THE LORD ADDED DAILY TO THE CHURCH.'

7. (Above the last.) Mrs. ANNE BUTTERWORTH: A white marble tablet, surmounted by a pediment, on which is a recumbent cross, a laurel branch, and an open book, on which is written the passage, 'My heart and my flesh faileth, but God is the strength of my heart and my portion for ever.'

SACRED TO THE MEMORY OF

MRS. ANNE BUTTERWORTH,

WIFE OF JOSEPH BUTTERWORTH, ESQ., M.P.,
WHO DIED 12TH JUNE, 1820,
AGED 49 YEARS,
AND WHOSE REMAINS LIE INTERRED BENEATH THIS CHAPEL.

During her long and severe affliction,
which she bore with Christian patience and fortitude,
she was not only saved from the fear of death,
but evidenced in the prospect of dissolution, as she had done
in her previous life, that peace, calmness, and steadfast
assurance of divine mercy through faith in Christ Jesus,
which adorn, support, and illustrate the Christian character.

8. JOSEPH BUTTERWORTH, Esq., M.P.: A white marble tablet surmounted by an elegant and elaborate emblematic monument. In the foreground a recumbent figure of piety as a woman, bowed down at the cross, from which are radiations of light. These surmount a funeral urn. At the base of the urn is an open book, on which is inscribed, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ' (Galatians vi. 14). A branch of laurels forms the background of the book, and at the base of the urn is a finely executed, life-like medallion portrait of Mr. Butterworth—the only portrait of him known. The inscription, written by his brother-in-law Dr. Adam Clarke, reads :—

SACRED TO THE MEMORY OF

JOSEPH BUTTERWORTH, ESQ.,

WHO DIED 30TH JUNE, 1826, AGED 56.

He sat in two parliaments, first as representative for
his native city of Coventry, and afterwards for the town of
Dover, in both of which he served his constituents and his
country (in critical times), with a pure conscience,
steady zeal, and incorruptible integrity.
As he honoured his king and loved his country, so he served
his God, and promoted to the utmost of his power that

pure and undefiled religion of the holy Scriptures,
which, while it ascribes glory to God in the highest,
exalts the human intellect and character, and
promotes peace and good will among men.
His liberality was unbounded; he was
most emphatically the poor man's friend.
Of every institution, whether literary, religious, or
charitable, which had for its object the amelioration of man,
he was either an honourable patron, a zealous
advocate, or a munificent supporter.
His loyalty was firm and constitutional,
his religion warm without bigotry, his charity diffuse
without ostentation; and his whole life, public and
private, a practical comment on
a holy and benevolent creed.
He died as he lived, trusting in the Lord,
and staying himself on the only Saviour of the human race.
His remains are deposited in the vault under this chapel.

On the east wall.

9. Rev. THOMAS JACKSON: A white marble tablet, with a crown in the centre and seven stars:

IN MEMORY

THOMAS JACKSON,

WHO WAS FOR ALMOST SEVENTY YEARS
A MINISTER IN THE CONNEXION ESTABLISHED
BY THE REV. JOHN WESLEY, M.A.,
AND FOR MORE THAN TWENTY YEARS
OFFICIALLY CONNECTED WITH THE SOCIETY AND
CONGREGATION OF THIS CHAPEL.
HE WAS BORN IN THE EAST RIDING OF YORKSHIRE
DECEMBER 13TH, 1783;
DIED NEAR LONDON, MARCH 10TH, 1873,
IN THE NINETIETH YEAR OF HIS AGE,
AND LIES INTERRED, WITH ANN HIS WIFE,
IN THE CEMETERY AT RICHMOND, SURREY.

Having been blessed with the knowledge of salvation
by the remission of his sins in early life,
he never forfeited the divine gift,
but by walking humbly and watchfully with God
he attained to a piety which was as impressive and

attractive in its outward aspects, as it was steadfast
in principle, and comprehensive in its range.
Throughout the various activities of a long and public life,
and in the retirement and gradual decay
of a happy old age, his spirit and temper were such
as became the Gospel of Christ;
and he departed in peace and holy hope,
full of days and full of honour.
His public services to the Methodist Connexion,
as a Minister, an author, an editor, and a
theological tutor were of high value and importance,
and his brethren marked their estimate of them
by twice choosing him to be the President of the Conference.
His proficiency in English literature,
and particularly in theology, was the more remarkable
in one who was almost entirely self-educated;
and strikingly exhibited the power of true religion
in quickening, enlarging, and refining the mind.
One result of his studies and researches
was a profound conviction of the truth and
importance of those views concerning the extent
of redemption, the influences of the divine Spirit,
and other Christian doctrines, which, as
held by the Revs. Messrs. Wesley and Fletcher,
are now generally denominated Evangelical Arminianism.
These he maintained and inculcated with his whole soul,
as most in harmony with the Gospel of the grace of God,
eminently conducive to the salvation of mankind,
and above all to the honour of God our Saviour,
who will have all men to be saved
and come to the knowledge of the truth.

10. (Above the last.) Rev. WILLIAM SHAW: A square white marble tablet:

SACRED
TO THE MEMORY OF

THE REV. WILLIAM SHAW,

WHO DIED AT BRIXTON, DECEMBER 3RD, 1872,
IN THE SEVENTY-FOURTH YEAR OF HIS AGE.

In early life he was appointed to acccompany the first
English settlers in what is now the Eastern Province

of the Cape of Good Hope in the capacity of Chaplain,
and afterwards established and extended Wesleyan
Missions beyond the Colonial boundary.

He laboured in Africa for the long space of
thirty-six years.

By his steady piety and his prudent enthusiasm,
by his meekness of wisdom and his unfailing love,
he was enabled so to bear himself that he gained
the confidence of Statesmen and Governors,
while by the native tribes he was regarded as a Father,
and by the Church as a zealous and
honoured Missionary of the Cross.

His brethren trusted and honoured him,
and in 1865 he was chosen
President of the Conference.

Of devout spirit, of sound and weighty speech,
wise in counsel, catholic in sympathy, warmly
attached to the Church of his choice,
but a lover of all good men; with a
stateman's foresight and a soldier's courage,
largehearted in his benevolence, manly
and fearless in his advocacy of truth;
he let his light shine before men,
with an habitual modesty which gave
to all his excellences an added charm.
He was a good man,
and had a good report of all men, and of the truth itself.
His sorrowing friends
for all his gifts and graces, ascribe, as he would have wished it,
to God alone the glory.

11. Sir FRANCIS LYCETT: A beautifully executed monument, by Mr. John Adams, Acton. A life-size portrait bust of pure statuary marble, with a canopy, plinth and base of Sicilian marble; the whole relieved by a back ground of polished black marble. In a recess of the upper portion of the canopy stands the bust, over which is the text cut in solid white marble letters:

'THEM THAT HONOUR ME I WILL HONOUR.'

On the base is the inscription:—

IN MEMORY OF

SIR FRANCIS LYCETT,

WHO DIED THE 29TH OF OCTOBER, 1880.

12. Rev. RICHARD WATSON. A white marble tomb, surmounted by a funeral pillar and urn, designed by the Rev. Dr. Jobson:—

SACRED TO THE MEMORY OF

RICHARD WATSON,

BORN 1781; DIED 1833.

In him were united unbounded power of imagination,
a pure and correct taste,
a sound and discriminating judgment,
a forcible and graceful elocution, great dignity and simplicity
of manner, and a spirit eminently generous.
He preached the Gospel of the grace of God with an
ability seldom equalled,
adorned it by a holy and upright life,
and illustrated and defended its vital principles
in several invaluable publications.
Constrained by the love of Christ, with unabated ardour
he pursued his labours as a minister, a writer,
and an advocate of Missions,
in the midst of pain and wasting disease,
till called to his final reward, leaving to posterity a
bright example of sanctified talent and genius.

Within the communion rails, on the right.

13. Rev. Dr. ADAM CLARKE: A white marble tablet, with an ornamental pediment, in the centre of which is an eagle, an emblem of greatness, with two rolls partly open, one written in Hebrew, the other in Greek:—

IN MEMORY OF

ADAM CLARKE, LL.D., F.A.S., &c.,

A man of remarkable mental vigour,
of almost unparalleled industry, and of extensive
and varied learning;

a Christian of deep and steadfast piety,
firmly attached to the essential doctrines and discipline
of Wesleyan Methodism;
a preacher eminently evangelical, popular, and useful
for more than half a century.
'His praise is in all the Churches.'

NATUS CIRCITER 1760;
OBIIT, 1832.

14. (Above the last.) Rev. Dr. THOMAS COKE: A white marble tablet, edged with dove coloured marble, surmounted by emblematic figures. On the right the figure of a negro, pointing to the words on an expanded scroll, 'Ethiopia shall soon stretch out her hands unto God.' Dr. Coke's favourite text when pleading the cause of Missions. Beneath this, 'And the isles shall wait for His law'—explained by a figure on the left, a native of Ceylon earnestly engaged in reading the Singhalese New Testament. A medallion below the tablet represents the sun setting in the waves of the ocean, emblematic of the great missionary's burial in the sea on his way to carry the light of the Gospel to Ceylon:—

'Ethiopia shall soon stretch out her hands unto God,'
'And the isles shall wait for His law.'

SACRED TO THE MEMORY OF

THE REV. THOMAS COKE, LL.D.,
OF JESUS COLLEGE, OXFORD,

WHO WAS BORN AT BRECON, THE IX. OF SEPTEMBER,
MDCCXLVII.;
AND DIED THE III. OF MAY, MDCCCXIV.

After a zealous ministry of several years in the
Established Church, he gave up himself,
A.D. MDCCLXXVI.,
to the direction of the Rev. John Wesley, M.A.,
and did the work of an Evangelist with much success in various
parts of Great Britain and Ireland.

He was appointed, A.D. MDCCLXXXIV., the first superintendent
of the 'Methodist Episcopal Church' in America.
To him also were confided the Foreign Missions of the Methodists,
in support of which he expended nearly all his
patrimonial fortune, and encountered toils and self-denials
which the Christian world beheld with admiration.

By the blessing of God on the missions to the negroes in the
West Indies, commenced by him
A.D. MDCCLXXXVI.,
fifteen thousand persons had been formed, before his death,
into religious societies, and a foundation laid
for the civilisation and salvation of that degraded class
of human beings.

To the negro race upon their native continent, as well as
in the islands of their bondage,
his compassions were extended; and he set the first example
in modern days, of efforts for the
spiritual emancipation of Western Africa.

After crossing the Atlantic eighteen times in the service
of the souls of men, his unwearied spirit
was stirred within him to take a part in the noble enterprise of
evangelising British India;
and he sailed from England, A.D. MDCCCXIII.,
as the leader of the first Methodist Missionaries sent to
Ceylon.

But this 'burning and shining light,'
which, in the western world, had guided thousands into
the paths of peace, had now fulfilled its course;
and suddenly, yet rich in evening splendour, sank into the
shadows of mortality.

He died on the voyage, and his remains were committed to
the great deep, until the sea shall give up her dead.
His days were past; but his purposes were not broken off:
the work which he had planned has been made
to prosper; and through the preaching of the Gospel, the
circulation of the Scriptures in the native tongues,
and the establishment of Christian schools,
many once deluded Cingalese have exchanged the wretchedness
of an atheistic creed, and the worship of
idols and devils, for the light and comfort of the
true religion.

The same love of Christ which made him long the advocate
and the pattern of exertion in behalf of
foreign lands, constrained him also to works of pious
charity at home.
Into many neglected districts of England, Wales, and Ireland,
the means of grace were carried by his private bounty
or through his public influence,
and his 'praise is in the Gospel throughout all the Churches.'
This monument was erected A.D. MDCCCXXII.,
at the personal expense of the Methodist Ministers and
Missionaries, as a record of their
respectful gratitude for the disinterested services,
the eminent usefulness, and the long tried and faithful
attachment of their now glorified friend.
'He that winneth souls is wise.'

15. (Above the last.) Rev. CHARLES WESLEY, M.A.* A marble tablet, on the pediment the sacramental cup, and bread, with the lyre. Above this an open volume, on which is inscribed: 'God buries His workmen, but carries on His work.' An expanded scroll bears the inscription, 'In psalms, hymns, and spiritual songs.' Volumes marked, 'Hymn Book,' and 'Sacred Poems,' support the tablet:—

'God buries His workmen, but carries on His work.'

SACRED TO THE MEMORY OF

THE REV. CHARLES WESLEY, M.A.,

EDUCATED AT WESTMINSTER SCHOOL,
AND SOME TIME STUDENT AT CHRIST CHURCH, OXFORD.
AS A PREACHER
HE WAS EMINENT FOR ABILITY, ZEAL, AND USEFULNESS,
BEING LEARNED WITHOUT PRIDE,
AND PIOUS WITHOUT OSTENTATION;
TO THE SINCERE, DIFFIDENT CHRISTIAN
A SON OF CONSOLATION,
BUT TO THE VAIN BOASTER, THE HYPOCRITE, AND
THE PROFANE
A SON OF THUNDER.

HE WAS THE FIRST WHO RECEIVED THE NAME OF
METHODIST;
AND, UNITING WITH HIS BROTHER, THE REV. JOHN WESLEY,
IN THE PLAN OF ITINERANT PREACHING,
ENDURED HARDSHIP, PERSECUTION, AND DISGRACE,
AS A GOOD SOLDIER OF JESUS CHRIST;
CONTRIBUTING LARGELY, BY THE USEFULNESS OF HIS LABOURS,
TO THE FIRST FORMATION OF THE METHODIST SOCIETIES
IN THESE KINGDOMS.
AS A CHRISTIAN POET HE STOOD UNRIVALLED;
AND HIS HYMNS WILL CONVEY INSTRUCTION AND CONSOLATION
TO THE FAITHFUL IN CHRIST JESUS
AS LONG AS THE ENGLISH LANGUAGE SHALL BE UNDERSTOOD.
HE WAS BORN THE XVIII. OF DECEMBER, MDCCVIII.,
AND DIED THE XXIX. OF MARCH, MDCCLXXXVIII.,
A FIRM AND PIOUS BELIEVER IN THE DOCTRINES OF THE GOSPEL,
AND A SINCERE FRIEND TO THE CHURCH OF ENGLAND.

[Charles Wesley is interred in the graveyard of old Marylebone Church, with his wife and two sons, Charles and Samuel Wesley both eminent musicians.]

Within the communion rails, on the left.

16. Rev. JOSEPH BENSON: A tablet, surmounted by a pediment of scroll work, the centre encircling a butterfly:—

SACRED TO THE MEMORY OF

JOSEPH BENSON,

Who as a Christian was wholly devoted and consistent;
learned, orthodox, and practical as a Commentator;
zealous, laborious, and faithful as a pastor.
His public ministrations were marked by
seriousness, accuracy, and fervour;
and being accompanied by the unction of the Holy One,
for which he continued instant in prayer,
were eminently acceptable and useful.
By manifestation of the truth commending himself
to every man's conscience in the sight of God,
as the messenger of Christ he persuaded men,
'and much people was added unto the Lord.'
Having served his generation by the will of God,
HE PEACEFULLY SLEPT IN JESUS, FEBRUARY 16TH, 1823,
AGED 73 YEARS.

17. (Above the last.) Rev. JOHN FLETCHER: A white marble tablet. At the head a representation of the ark of the covenant. On one side volumes inscribed 'Checks,' and 'Portrait of St. Paul;' on the other, an expanded scroll, inscribed, 'With meekness of wisdom.' On an emblematic medallion below is a dove hovering over a scroll and pens :—

SACRED TO THE MEMORY OF

THE REV. JOHN WILLIAM DE LA FLECHERE,

VICAR OF MADELEY, SHROPSHIRE,

BORN AT NYON, IN SWITZERLAND,
THE XII. OF SEPTEMBER, A.D. MDCCXXIX.,
DIED THE XIV. OF AUGUST, MDCCIXXXV.

A man eminent for genius, eloquence, and theological learning.
Still more distinguished for sanctity of manners
and the virtues of primitive Christianity; adorned with
'whatsoever things are pure, whatsoever things are lovely,'
and bringing forth 'the fruits of the Spirit'
in singular richness and maturity.
The measure of every other grace in him was exceeded
by his deep and unaffected humility.
Of enlarged views as to the merit of the atonement,
and of those gracious rights
with which it invests all who believe, he had
'boldness to enter into the holiest by the blood of Jesus.'
And in reverent and transporting contemplations,
the habit of his devout and hallowed spirit,
there dwelt as beneath the wings of the cherubim—
beholding 'the glory of God in the face of Jesus Christ,'
and 'was changed into the same image;'
teaching by his own attainments, more than even by his writings,
the fulness of evangelical promises,
and with what intimacy of communion
men may walk with God.
He was the friend and coadjutor of the Rev. John Wesley,
whose apostolic views of the doctrines of general redemption,
justification by faith, and Christian perfection,
he successfully defended.

Leaving to future ages an able exposition of
'the truth, which is according to godliness,'
and erecting an impregnable rampart against Pharisaic
and Antinomian error, in a
series of works distinguished by the beauty of their style,
by force of argument, and by a gentle and catholic spirit;
affording an edifying example of 'speaking the truth in love
in a long and ardent controversy.
For twenty-five years the parish of Madeley
was the scene of his unexampled pastoral labours;
and he was there interred amidst the tears and lamentions
of thousands—the testimony of their hearts to his exalted piety,
and to his unwearied exertions for their salvation.
But his memory triumphed over death;
and his saintly example exerts increasing influence
in the Churches of Christ through the study of his writings,
and the publication of his biography.
In token of their veneration for his character,
and in gratitude for the services rendered by him
to the cause of truth,
this monument was erected by the trustees of this chapel,
A.D. MDCCCXXII.

18. (Above the last.) Rev. JOHN WESLEY: A white marble tablet. At the head a marble figure of a globe, exhibiting part of Europe, Asia, Africa, and America, emblematic of the world-wide extension of Methodism. The globe is supported by a Bible and liturgy, and the backs of two other books are shown labelled 'Sermons' and 'Minutes.' The other emblems are a shepherd's crook and a winged trumpet, the whole surmounted by a white cloud, from which rays of light emanate:—

'The best of all is, God is with us.'
SACRED TO THE MEMORY OF
THE REV. JOHN WESLEY, M.A.,
SOME TIME FELLOW OF LINCOLN COLLEGE, OXFORD.
A MAN IN LEARNING AND SINCERE PIETY,
SCARCELY INFERIOR TO ANY;
IN ZEAL, MINISTERIAL LABOURS, AND EXTENSIVE USEFULNESS,

SUPERIOR, PERHAPS, TO ALL MEN, SINCE THE DAYS OF ST. PAUL.
REGARDLESS OF FATIGUE, PERSONAL DANGER, AND DISGRACE,
HE WENT OUT INTO THE HIGHWAYS AND HEDGES,
CALLING SINNERS TO REPENTANCE,
AND PUBLISHING THE GOSPEL OF PEACE.
HE WAS THE FOUNDER OF THE METHODIST SOCIETIES,
AND THE CHIEF PROMOTER AND PATRON
OF THE PLAN OF ITINERANT PREACHING,
WHICH HE EXTENDED THROUGH GREAT BRITAIN AND IRELAND,
THE WEST INDIES, AND AMERICA, WITH UNEXAMPLED SUCCESS.
HE WAS BORN THE XVII. OF JUNE, MDCCIII.,
AND DIED THE II. OF MARCH, MDCCXCI.,
IN SURE AND CERTAIN HOPE OF ETERNAL LIFE,
THROUGH THE ATONEMENT AND MEDIATION OF
A CRUCIFIED SAVIOUR.
HE WAS SIXTY-FIVE YEARS IN THE MINISTRY,
AND FIFTY-TWO AN ITINERANT PREACHER;
HE LIVED TO SEE IN THESE KINGDOMS ONLY,
ABOUT THREE HUNDRED ITINERANT,
AND ONE THOUSAND LOCAL PREACHERS,
RAISED UP FROM THE MIDST OF HIS OWN PEOPLE,
AND EIGHTY THOUSAND PERSONS IN THE SOCIETIES UNDER
HIS CARE.
HIS NAME WILL BE EVER HAD IN GRATEFUL REMEMBRANCE
BY ALL WHO REJOICE IN THE UNIVERSAL SPREAD
OF THE GOSPEL OF CHRIST.
SOLI DEO GLORIA.

19. Rev. Dr. WADDY: A handsome memorial column on the base of which is inscribed :—

SACRED TO THE MEMORY OF THE

REV. SAMUEL DOUSLAND WADDY, D.D.,

WHO WAS BORN ON THE 5TH OF AUGUST, 1804,
ENTERED THE MINISTRY IN 1825,
AND WAS PRESIDENT OF THE CONFERENCE IN 1859.

An eloquent man, mighty in the Scriptures and in prayer.
He cultivated his rich and varied talents
by patient study and close communion with God,
conscientiously restraining his brilliant wit,
and striving chiefly to win souls for Christ.

He consecrated to his ministerial and pastoral work
a resolute and generous spirit,
a vigorous and acute intellect, a loving and brave heart.
Diligent in business, strong in government, ready in debate,
a loyal Methodist, a sound Protestant, and a pure Christian.
He served his Church faithfully and well
in many important Connexional offices; and
in the foundation of Wesley College, Sheffield,
the first Methodist High Class Public School,
where, as governor and chaplain for eighteen years,
he, by his manly example and godly precepts,
trained hundreds of youths for both worlds.
Having for half a century preached Christ crucified,
he died on the 7th of November, 1876,
and hath life for evermore.

This pillar was erected in sad but grateful remembrance of
a father who ruled well his own house, and inspired his children
with deep reverence and undying love.

20. (On left side of communion rails.) Rev JABEZ BUNTING, D.D.: A square upright tomb, surmounted by an ornamental obelisk and urn, and beneath the urn, in front, a profile of the doctor, a good likeness of him in his last days. On the south side an open book, the Bible and prayer-book, and the emblems of the sacrament of the Lord's Supper. On the north side a portion of a library of books, a roll tied, an inkstand and pen. The portrait is surmounted by a branch of laurels:—

IN MEMORY OF THE

REV. JABEZ BUNTING, D.D.,

AND AS A TOKEN
OF THE VENERATION FELT FOR HIS PRIVATE AND PUBLIC VIRTUES,
THIS MONUMENT IS ERECTED BY THE WESLEYAN MINISTERS.

Gifted with large and well-balanced powers of mind,
with intrepid and persistent energy,
and with masterly and persuasive eloquence;
religiously trained by pious parents,

and early brought under the abiding influence of personal godliness;
he was, as a Christian Minister and Pastor,
mighty in dealing with the conscience and proclaiming the saving truths of the Gospel,
and tenderly faithful in guarding the flock of Christ.
To the Councils of the Churches,
and to the organisation and direction of Christian and philanthropic enterprises,
he brought the practical sagacity of a statesman,
the comprehensive and far-seeing wisdom of a legislator, and the moral power of a pure and commanding character.
The Wesleyan Missionary Society,
and other important institutions of Methodism,
owed chiefly to him as a wise master-builder,
their safe and broad foundations,
and their well adapted and enduring structure.
His catholic spirit
found congenial elements and fellow-labourers among the founders of the Anti-Slavery Society and of the Evangelical Alliance.
Loving all who love our Lord Jesus Christ in sincerity,
he dwelt among his own people,
who claimed his service as the President of their Conference for the fourth time in the year 1844,
and as the President of the Wesleyan Theological Institution from its commencement in 1834
to the close of his long and useful course.
In perfect peace, calmly reposing on the Atonement of the everliving Mediator,
he departed on the sixteenth day of June, 1858,
in the eightieth year of his age,
and the fifty-ninth of his ministry.

21. Rev. Dr. JOBSON: A medallion portrait of white marble with a black marble back ground:—

IN LOVING MEMORY OF

FREDERICK JAMES JOBSON, D.D.,

WESLEYAN MINISTER,

BORN JUNE 6TH, 1810; DIED JANUARY 4TH, 1881.

A man of great gifts and great labours,
which were ennobled by their consecration to the service
of Christ and His Church.
A faithful and generous friend, a devoted husband,
a prudent counsellor, an eloquent orator.
His chief distinction was that by a long course
of powerful preaching,
he turned many to righteousness
who will be the crown of his rejoicing in the day
of the Lord Jesus
'He that winneth souls is wise.'—*Prov.* xi. 30.

On the north wall.

22. H. W. MORTIMER, Esq., A plain marble tablet:—

SACRED TO THE MEMORY OF

HARVEY WALKLATE MORTIMER, ESQ.,

OF ISLINGTON.

HE WAS BORN AT NEWCASTLE-UNDER-LYME,
APRIL 18TH, 1753;
AND EXCHANGED MORTALITY FOR LIFE,
MARCH 22ND, 1819,
HAVING FILLED THE OFFICES OF
TRUSTEE AND TREASURER OF THIS CHAPEL
WITH SINGULAR INTEGRITY AND DILIGENCE
UPWARDS OF 23 YEARS.

'Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'—*Eccles.* ix. 10.

23. (Above the last.) Mrs. MORTIMER: A plain tablet:—

SACRED TO THE MEMORY OF

MRS. ELIZABETH MORTIMER,

RELICT OF THE LATE H. W. MORTIMER, ESQ.,
AND THE INTIMATE FRIEND OF THE VENERABLE
JOHN WESLEY.

In all the relations of life
she sustained with exemplary wisdom and propriety
her exalted Christian profession.

Religion, which was decidedly embraced in her youth,
regulated her understanding and her heart;
to a spirit uniformly devout
she united a sweet and cheerful urbanity of disposition,
and proved by works of zeal and charity,
that true philanthropy is the offspring of divine love.
Through a lingering affliction her faith and patience
were upheld by the promise of eternal life.
Her end was perfect peace.
SHE WAS BORN FEBRUARY 2ND, 1754;
AND DIED APRIL 9TH, 1835.

[Mrs. Mortimer was John Wesley's most attached personal friend; she closed his eyes in death, and herself wrote the only account we have of his last sickness and death.]

24. Rev. ROBERT NEWTON, D.D.: An ornamental marble tablet with a life size bust of Dr. Newton, surmounted by laurel branches, designed by Rev. Dr. Jobson.

IN MEMORY OF
THE REV. ROBERT NEWTON, D.D.
An eloquent, impressive, and faithful minister of the Gospel;
a zealous and successful advocate of evangelical Missions
to the heathen;
and an example of every Christian virtue.
With incessant diligence he laboured in the
Wesleyan Connexion for more than half a century.
During a large portion of that period
he annually visited many parts of Great Britain and Ireland,
proclaiming to listening multitudes
the glad tidings of salvation.
Having unreservedly spent his manly strength,
and exerted his noble faculties in the work of the Lord,
and having turned many to righteousness,
he died on the thirtieth day of April, 1854,
in the seventy-fourth year of his age,
rejoicing in God his Saviour.
This tablet is erected
by his brethren the Wesleyan Ministers,
as a memorial of their gratitude of his great services,
and their veneration of the uniform excellence
of his life and character.

25. A large slab, containing three tablets:—
(1) Rev. JOHN MURLIN.

SACRED TO THE MEMORY OF

MR. JOHN MURLIN,

MINISTER OF THE GOSPEL,

who was called by the great Shepherd and Bishop of souls
to labour in His vineyard.
This he was enabled to do as an itinerant preacher,
in the most faithful, affectionate, and successful manner,
for near fifty years.
He was always so deeply affected with his subject that he justly
acquired the name of the 'weeping prophet.'
Worn out by age, labour, and infirmities,
he died as he lived, full of faith and love,
with a pleasing prospect of a glorious immortality.
He finished his earthly course at High Wycombe, July 7th, 1799,
aged 77 years.
As a just tribute of love to his character his executors
have erected this tablet.

(2.) Rev. EDMUND GRINDROD: A white marble tablet, with an ornamental pediment, and an oval beneath, inclosing laurel leaves.

IN MEMORY OF THE

REV. EDMUND GRINDROD,

BORN FEBRUARY 28TH, 1786; DIED MAY 1ST, 1842.

Finding, in early life, the mercy of God, through faith
in our Lord Jesus Christ,
he continued to the close of his days to pursue an
exemplary course of godliness.
He was remarkable for soundness of judgment,
solid and various information,
and enlightened attachment to Wesleyan Methodism,
a circumspect deportment in every social relation, and an
eminent degree of the peaceable fruits of righteousness.
As a Christian preacher,
he was clear, argumentative, faithful, and sincerely evangelical;
affectionate and indefatigable as a pastor;
and as a friend, generous and firm.

In the year 1837 he was President of the Wesleyan Conference,
and at the time of his decease was
Superintendent Minister of the Lambeth Circuit.
His end was signally tranquil and serene, and his
'memory is blessed.'

(3.) Mr. JOSEPH WOLLEY: A plain white marble tablet; inscription written by Dr. Whitehead:—

SACRED TO THE MEMORY OF

JOSEPH WOLLEY,

LATE OF CLERKENWELL,

One of the original Trustees of this Chapel, and
above forty years a worthy member of the Methodist Society.
Firmly attached to their discipline;
a lover of the doctrine of general redemption held forth
amongst them,
to the influence of which, under God, he often said,
he owed his all.
In token of his gratitude he bequeathed two hundred pounds
to the support of this Chapel.
BORN JUNE 6TH, 1730; DIED MARCH 5TH, 1803.
Happy in the Lord.

26. Rev. JOSEPH FOWLER, A marble tablet, with ornamental pediment, and open book beneath. Inscription written by Rev. George Steward:—

IN MEMORY OF

THE REV. JOSEPH FOWLER,

WHOSE LIFE AND MINISTRY TERMINATED IN THIS CIRCUIT
MARCH 18TH, 1851,
IN BLESSED ASSURANCE OF SALVATION
THROUGH OUR LORD JESUS CHRIST.

Practical sagacity, strength of purpose, and unwearied energy,
governed by piety,
and consecrated to the duties of his office,
were the leading characteristics of this servant of Christ,
who for forty years sustained his ministry in this Church
with unblemished reputation, pastoral diligence,
and ruling ability;
and who, from a devoted attachment

to the doctrines, economy, and interests of Methodism,
fulfilled a course of public usefulness with
advancing influence and esteem.
The prominent points in his character
were not enfeebled by the strong melancholy of his temper;
the antagonism served rather to reveal
the perfect mastery of the nobler elements of his nature,
which, sanctified by religion,
though at the cost of incessant conflict,
raised him to a position of mark in the pastorate
and commonwealth of Methodism.
A wearing and painful affliction foreclosed the
zenith hour of his position,
as well as the residue of his years;
and the work of faith,
perfected by the graces of patience and resignation,
was crowned by a triumphant end.

'I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.'

27. Rev. THEOPHILUS LESSEY: A white marble tablet with plain pediment.

IN MEMORY OF THE

REV. THEOPHILUS LESSEY,

BORN APRIL 7TH, 1787;
ENTERED THE WESLEYAN MINISTRY 1808;
IN THE CENTENARY YEAR, 1839, WAS
PRESIDENT OF THE CONFERENCE;
AND DIED IN LONDON, JUNE 10TH, 1841.

In him unfeigned faith and charity were united with
extraordinary gifts of perception, judgment, eloquence;
all of which were devoted with unceasing zeal
to the service of his heavenly Master.

28. Rev. CHARLES PREST: White marble tablet with medallion portrait in profile.

CHARLES PREST,

BORN, 1806; DIED, 1875.
PRESIDENT OF THE CONFERENCE, 1862,
SECRETARY OF HOME MISSIONS, 1856–1875.

The Vaults.

The basement floor under the chapel is unpaved, and contains several graves. At the south-west corner the trustees erected early in the present century seven brick vaults, extending from the floor to the ceiling, with four openings in each row. To each set of openings there is a massive iron door, and on several of the doors is an engraved plate. The first and seventh rows are now unoccupied; the second contains one coffin, with the name on the door of Sarah Mortimer. On the third door is the name of Richard Smith, Esq.; and in this tier are deposited the bodies of six members of Mr. Smith's family. Here also rest the bodies of Joseph Butterworth, Esq., M.P., and Mrs. Butterworth. The fourth door is labelled Preston, and contains two bodies. The fifth has on it the name of Spivey, and contains four bodies. The sixth bears the name of Bauman, and contains two coffins.

At the restoration of the chapel in 1880 these vaults were permanently built up.

In the basement the hot air apparatus, by which the buildings are warmed, is fixed. The system now adopted is Grundy's patent, and is so arranged that danger from fire is declared to be an impossibility. We sincerely hope this declaration may be verified by coming years.

The Morning Chapel.

So called because here the daily five o'clock morning service, so valued by the early Metho-

dists, was held for a quarter of a century. This is a beautiful room, and has oft been pronounced 'a gem.' It is built on the north side of the large chapel, and communicates with it by doors and large swing windows. It is sixty-one feet in length, and twenty-five feet in breadth. In 1864, it was enlarged by taking in the old Vestry, and new Vestries were erected in the Graveyard beyond.

The present building is entirely new, the former structure having been completely destroyed by the fire in 1879. The design is by Mr. Bell, architect, and the work by Mr. Hobson, builder, by whom the restoration after the fire was carried out. The whole of the wood work is of pitch-pine varnished. There is a border of panelling four feet high all round. Two doors and six windows communicate with the large chapel, and corresponding arches are formed on the blank wall. The ceiling is flat, handsomely panelled, with small coving at the sides. In the centre is a large skylight, the glass being divided by moulded bars. Above this is an outer roof of ordinary kingpost construction, glazed at the top with Rendle's patent glazing. Two small sun-lights offer the necessary convenience for lighting by gas. These, as in the large chapel, act as exhausts for foul air. The ventilation is by vertical tubes at the sides of the room.

This Morning Chapel is now used for the holding of catechumen classes on the Sunday, and Divine worship on the week day. For many years a 'penitents' meeting' was held here every Saturday evening. This is now the regular Church prayer-meeting. Here also the First London District holds its sessions and occasional meetings.

After the removal from the Foundry the head-

quarters of the Book-room were fixed in a small room at the north side of the chapel, and in the basement of the Morning Chapel were the warehouse, the packing room, and the offices for the clerks. In 1808 the business had so increased as to necessitate more space, and the house used as the Book-room was fitted up as the residence of the editor, then the Rev. Joseph Benson, and the business operations were transferred to the present buildings in Castle Street.

A large vestibule paved with tiles and roofed in glass forms an entrance to the Morning Chapel, the side of the large chapel, and the Benson Class-rooms, affording a handsome and comfortable approach to each. A boldly designed arched entrance to this, by the side of the large chapel, and on a level with it, entirely hides the Morning Chapel exterior from view.

THE VESTRIES.

As the visitor faces the chapel, on the right are class-rooms and the chapel-keeper's residence, where are on sale photographs of ministers, views of the chapel, Methodist, and other publications. On application to the chapel-keeper, visitors are shown over the chapel and grounds. He is not allowed to charge, but a small gratuity is expected. On the left is a large block of newly erected rooms, known as the 'Benson Rooms.' This name is given to them to commemorate the fact that until recently here stood the house in which the Rev. Joseph Benson lived and wrote his well known Commentary, and in which he died. The basement is fitted up with all needful tea meeting appliances. On the ground floor is the reading room and Church parlour, comfort-

ably furnished and supplied with daily and weekly papers, and with the monthly and quarterly magazines. There is also a small but increasing library. Here every evening in the week the young people meet, and read, write, or work as they may feel inclined. The other rooms above are used for society classes, mothers' meetings, &c.

In the rear of the chapel at the north-east corner is the minister's vestry, in which is the vestry chair used by Wesley, also some of the collecting plates used at the 'Foundry;' and in the safe are some old records of the benevolent agencies in operation about a century ago.

This Vestry has recently been decorated and furnished by the ladies of the congregation. It is a credit to their taste.

Above the minister's vestry is a carpeted room of equal size used for classes. Here the officers and visitors of the 'Strangers' Friend Society' meet every Sunday morning to arrange their errands of mercy and to ask God's blessing on their labours.

THE GRAVEYARD.

This is the first burying-ground possessed by Methodists, and in it rest, waiting the final resurrection, the bodies of a glorious company of those had in reverence by all sections of Methodism throughout the world, and by multitudes outside the Methodist Churches. Here sleep Wesley, Benson, Watson, Clarke, Bradburn, Atmore, Gaulter, Grindrod, Lessey, Farrar, Moore, Rankin, Fowler, James, Olivers, John Smith, Treffry, Bunting, Whitehead, Hamilton, Butterworth; as also many noble women whose record is on high. 5,450 persons have been buried here.

Front Ground.

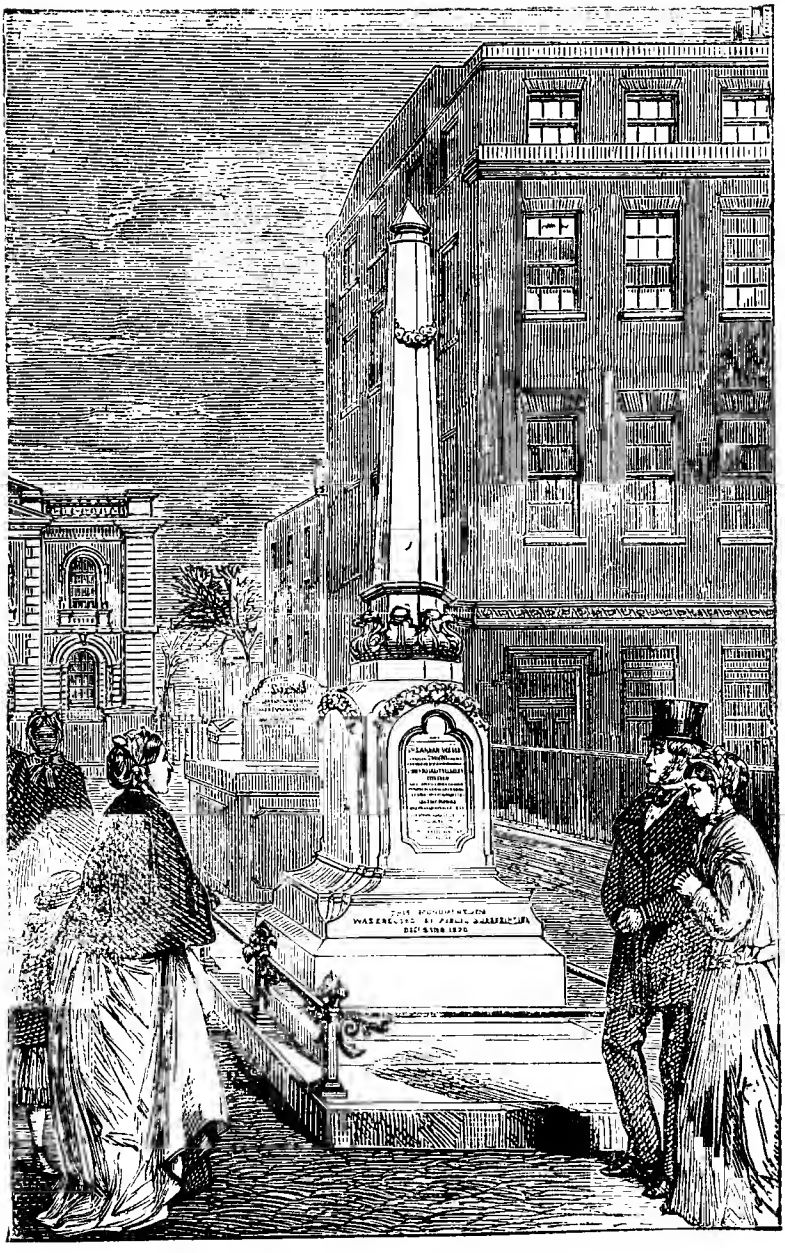
This is divided into two portions by the broad central carriage road leading up to the chapel. In the south portion are twenty-five monumental tombs and tablets remaining. Here stands the monument in memory of Susannah Wesley, the mother of the Wesleys, erected in 1870. Mrs. Wesley lies interred in Bunhill Fields Burying-ground, just opposite (*see* page 71); and it was at first intended to erect the monument there. But some difficulties occurring, it was decided to place it in its present position, close by Mr. Wesley's house. The monument is of fine Sicilian marble, and stands fourteen feet in height. The design, which is chaste and elegant, may be described as ornamental Gothic. It is erected on a York landing, eight feet by four feet nine inches, and inclosed by a neat iron railing. On the front is the following inscription:—

IN THE BUNHILL FIELDS' BURIAL GROUND OPPOSITE
LIE THE REMAINS OF

SUSANNAH WESLEY,

WIDOW OF THE REV. SAMUEL WESLEY, M.A.,
RECTOR OF EPWORTH, LINCOLNSHIRE;
WHO DIED JULY 23RD, 1742,
AGED 73 YEARS.

She was the youngest daughter of the
Rev. Samuel Annesley, D.D.,
ejected by the Act of Uniformity from the Rectory of
St. Giles', Cripplegate, August 24th, 1662;
She was the mother of the Rev. John and Charles Wesley,
the former of whom was under God the Founder of
the Societies of the People called Methodists.
This Monument was erected by public Subscription,
December, 1870.



MRS. WESLEY'S MONUMENT AND WESLEY'S HOUSE.

Here also is 'The Preachers' Grave;' a vault twenty feet deep, in which are buried the Revs. Thomas Stanley, John James, Robert Pickering, Alfred Bourne, Joshua Marsden, Edmund Grindrod, Richard Treffry, John Smith, William Fowler, A. E. Farrar, and Joseph Brookhouse.

Near the Preachers' Grave is interred the Right Hon. Lady Mary Fitzgerald, of Berkley Square. She was buried in the City Road ground at her own special request. Here also is buried the Rev. Joseph Fowler. In the north ground lie the remains of Dr. Jones, of Finsbury Square, for many years a personal friend of Wesley, and one of his medical attendants during his last illness. Also many belonging to families intimately associated with early Methodism.

BEHIND THE CHAPEL.

Entering by the large iron gate on the south side of the chapel we come to the principal part of the graveyard. On our right, as we pass up the walk, is the square tomb of the great Methodist divine and legislator, Dr. Bunting, the ablest administrator Methodism has known next to Wesley. More than any other man, with the exception of Wesley himself, he moulded Methodist law and institutions. His was the last interment in City Road graveyard. At the time of his death it had been closed for five years, but the Home Secretary granted a special order, permitting him to be buried among his kinsfolk and brethren.

Near this is the tomb of Dr. Hamilton, an attached friend of Wesley, and for many years an acceptable local preacher, often occupying City Road pulpit. He forms one of the group in the

well known engraving, Wesley, Hamilton, and Cole walking in the streets of Edinburgh.

Passing on, and entering a little iron gate to the left, the principal attraction, and the first place that will be sought, is

WESLEY'S GRAVE.

This is situated in the centre of the ground, and the monument is the most prominent object that meets the eye as we enter. Wesley died in his own house on March 2nd, 1791, and after lying in state one day, just within the chapel, was interred here March 9th. In order to avoid the crowd that would have gathered it was resolved that he should be buried very early in the morning. The morning was dark; yet notwithstanding that the time of the funeral was fixed only on the previous evening, numbers of friends gathered, carrying torches and lanterns, giving an unwonted peculiarity and picturesqueness to the scene. When the officiating minister—the Rev. John Richardson—came to the solemn words, 'Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear,' he paused, and substituted 'father' for 'brother;' instantly the pent up feeling of those present found vent in one solemn wail of weeping and sobbing. The spiritual father of thousands, and of most present, was being removed from their sight, and amid these expressions of heart-felt grief all that was mortal of England's greatest apostle was entombed.

The historian of City Road Chapel relates that a few years ago Dean Stanley and the then Home Secretary were standing by Wesley's tomb. 'Is this ground consecrated?' asked the Dean of

the chapel-keeper. 'Yes,' was the prompt reply. 'By what bishop?' 'By depositing in it the body of that man of God, John Wesley,' was the ready rejoinder. 'A very good answer.' responded the Dean, as they passed into the vestry.

Wesley was buried plainly attired as a clergyman, and according to his express desire had only linen about his body. He was placed in a leaden coffin, which was encased in oak. Thirty-seven years afterwards, in opening the vault to inter the Rev. Walter Griffith, this oaken coffin was found to be in a state of complete decay, and the trustees of the chapel had a strong oak coffin made, and also a stone sarcophagus prepared. Until this was ready, the original coffin was taken up and placed in the vestry. On the 27th of March, 1828, in the presence of several of the trustees, preachers, and friends, the remains were placed where they will probably remain undisturbed until 'that day'; and the vault was finally closed.

In the same vault with Wesley are interred his sister, Martha Hall, Revs. Duncan Wright, Thomas Bradshaw, John Richardson, John Murlin, Walter Griffith, and Thomas Olivers; also Dr. Whitehead, physician to the old Bethlem hospital, who preached Wesley's funeral sermon to a vast crowd on the morning of the interment.

The monument was erected by Wesley's trustees and executors, and was thoroughly repaired and greatly improved during the centenary year, several additions being made under the direction of Dr. Jobson. In 1870 it was again completely renovated under the care of the Rev. M. C. Osborn. It is inclosed in a strong iron railing, and is kept in good repair by the Methodist Book Room.

On the south side of the monument, facing

the narrow path that divides the burying-ground, is the simple inscription :—

WESLEY.

Some distance below is inscribed,

IN THIS VAULT WITH THE REMAINS OF

THE REV. MR. WESLEY,

ARE DEPOSITED THOSE OF THE FOLLOWING PREACHERS :—

MR. DUNCAN WRIGHT, died May 13th, 1791, aged 55 years.

THE REV. JOHN RICHARDSON, died February 10th, 1792, aged 57 years.

MR. JOHN MURLIN, died July 7th, 1799, aged 77 years.

REV. WALTER GRIFFITH, President of the Conference, 1813. } died January 30th, 1825, aged 63 years.

On the west side,

HERE ALSO ARE INTERRED THE REMAINS OF

MRS. MARTHA HALL,

SISTER OF MR. WESLEY,
WHO DIED JULY 19TH, 1791,
AGED 85 YEARS.

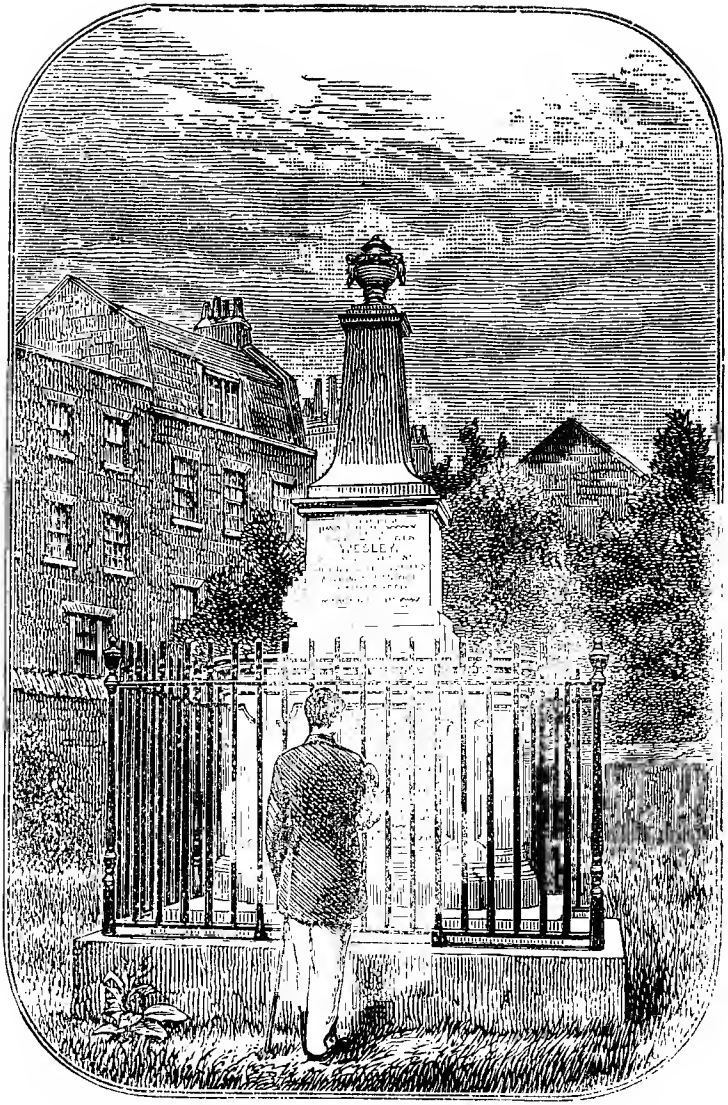
'She opened her mouth with wisdom, and in her tongue was the law of kindness.'—31 *chap. Proverbs, ver.* 26.

And on the north side,

THIS GRATEFUL RECORD
OF THE PLACE MADE SACRED BY THE
MORTAL REMAINS
OF THE VENERABLE AND APOSTOLIC

WESLEY,

WAS FIRST ERECTED A.D. MDCCXCI.
BUT RE-EDIFIED AND ENLARGED A.D. MDCCCXL
(during the centenary of Methodism),
at the expense and under the direction of
his sons and successors in the Christian Ministry,
the Methodist Conference,
in token of
their filial admiration, reverence, and love.



WESLEY'S TOMB.

And below this,

TO THE MEMORY OF

THE VENERABLE JOHN WESLEY, A.M.

LATE FELLOW OF LINCOLN COLLEGE, OXFORD.

This great light arose
(by the singular Providence of God)
to enlighten these nations,
and to revive, enforce, and defend
the pure apostolical doctrines and practices of
the primitive Church,
which he continued to do, both by his writings and his labours,
for more than half a century,
and to his inexpressible joy
not only beheld their influence extending
and their efficacy witness'd
in the hearts and lives of many thousands,
as well in the Western world as in these Kingdoms,
but also far above all human power or expectation,
lived to see provision made by the singular grace of God
for their continuance and establishment
to the joy of future generations.
Reader, if thou art constrained to bless the instrument,
give God the glory.
After having languished a few days,
he at length finished his course and his life together,
gloriously triumphing over death March 2nd, An. Dom. 1791,
in the eighty-eighth year of his age.

An old Methodist lady told Rev. William Arthur, when he travelled in the City Road Circuit, that when the chapel was building she stood with Wesley on the spot where he now lies buried, watching the workmen; turning to her he said, 'I should like to be buried here, and on the morning of the resurrection rise with all my children around me.'

Closely adjoining Wesley's grave is that of the renowned commentator Dr. Adam Clarke. A square, substantial tomb is raised to his memory,

and at the head of the inscription is a singular but very appropriate device, cut deep in the stone, representing a burning candle, and on a label encircling its rays of light is the motto, *Auditor Serviens Consumor.*' (In serving others I am myself consumed.) This device and motto, Mr. Stevenson (who has in his possession the original sketch made by Dr. Clarke in his pocket book) tells us was suggested by Dr. Clarke one evening when he and Mr. Bradburn were sitting at supper in Dr. Clarke's house, trying to devise some better plan than then existed for relieving the wants and condition of the old, worn out preachers.

About twelve yards north of Wesley lies buried another Methodist commentator and mighty preacher, Rev. Joseph Benson, whose place of sepulchre is marked by a square tomb, with a plain slab of Portland stone, and inclosed in iron railings. Close by Dr. Clarke, another square tomb, inclosed by rails, marks the burial-place of the profound Methodist theologian and gifted preacher, Rev. Richard Watson, who began to preach when he was but fifteen years of age, delivering discourses which astonished all who heard him, and who entered the ministry when he was but sixteen years and six months old. In near proximity are plain, upright tombstones, bearing the names of Samuel Bradburn, known among his brethren as the 'Prince of Preachers,' and designated by Stevens, the Methodist historian, as 'the English Demosthenes;' also John Gaulter, Charles Atmore, John Stephens, Theophilus Lessey, Thomas Rankin, Thomas Rutherford, Henry Moore, Wesley's last surviving trustee, and others, men of renown, famous in the congregation, who in their day and generation did good service for God and man, and earned for themselves a good degree.

Mr. Moore is buried in the north-east corner of the ground, near a stone on which the virtues of Mrs. Moore are recorded in a Latin inscription. Near the north wall Rev. Peard Dickenson, and a daughter of Rev. Vincent Perronet lie buried; and in the south-east corner lies Rev. George Cubitt. Underneath the preacher's vestry, which was not erected until 1864, were interred amongst others the Rev. George Whitfield, Book Steward when Mr. Wesley died; the Rev. William Blagborne, and Robert Morris, who took an active part in obtaining the lease of the ground for the chapel.

Until recently a very high wall stood on the east side, originally erected to prevent body snatching. It was replaced by the present railings and gate in 1876.

WESLEY'S HOUSE.

On the south side of the open space in front of the chapel and facing City Road stands Wesley's house, a plain, brick, four-storeyed building. It was finished eleven months after the chapel was opened. Wesley in his Journal under date of August 8th, 1779, says, 'This was the last night which I spent at the Foundry.' And after a short tour in Wales and the west of England, returning to London, he writes on October 8th, 1779, 'This night I lodged in the new house at London; how many more nights have I to spend there?' It was intended to be a kind of clergy house, and during his life Wesley always had several of his preachers living in the house with him.

Wesley's apartments were on the first floor. He lived in the front room, facing City Road, in company with the preachers dwelling in the

house; the back room, looking out upon the chapel, was his bed-room, and partly used as his study. Leading out of this is a small room, which seems to have been used for quiet retirement and prayer.

Wesley had not long taken possession of the new house before some of the London thieves made his acquaintance. Under date of Saturday, December 20th, he writes: 'At three in the morning two or three men broke into our house through the kitchen window. Thence they came up into the parlour and broke open Mr. Moore's bureau, where they found two or three pounds. The night before I had prevented him leaving there seventy pounds (from the quarterly visitation of the classes) which he had just received. They next broke open the cupboard and took away some silver spoons. Just at this time the alarum which Mr. Moore had set by mistake for half past three instead of four, went off, as it usually did, with a thundering noise. At this the thieves ran away with all speed, though their work was not done, and the whole damage which we sustained scarce amounted to six pounds.' The spoons here mentioned were the historic silver spoons to which Wesley refers in his famous account to the commissioner of taxes, when called upon to make a return of his plate. 'I have two silver spoons at London, and two at Bristol. I shall not buy any more whilst so many poor want bread.'

Fire as well as thieves disturbed the household; Wesley writes December 30th: 'Waking between one and two in the morning, I observed a bright light shine upon the chapel; I easily concluded that there was a fire near, probably in the adjoining timber yard. If so, I knew it would soon lay us in ashes. I first called all the family to prayer. Then going out we found the fire about a hundred yards off, and had broke out

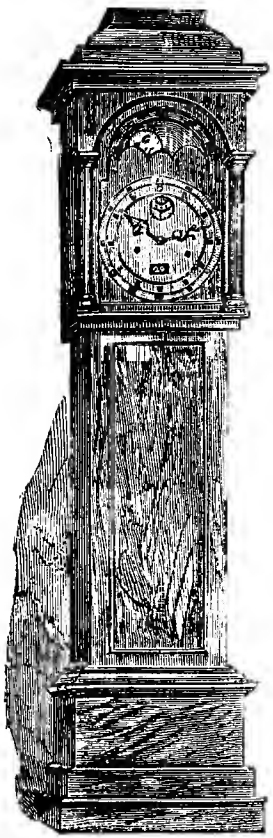
while the wind was south. But a sailor cried out, 'Avast! avast! the wind is turned in a moment!' So it did, to the west, while we were at prayer, and so drove the flames from us. We then thankfully returned; and I rested well the residue of the night.'

The room in which Wesley died is the back room on the first floor, looking out upon the chapel, now used as the minister's study. On Friday, February 25th, 1791, he was brought home from Balham by his old friend and executor Mr. George Wolff, at whose house he had been staying. He was very feeble, but walked upstairs to his room, desiring Mr. Rogers to leave him, and allow no one to enter for half an hour. At the end of that time Mr. Bradford procured for him some spiced wine, and sent for Dr. Whitehead. On the doctor arriving, Wesley said, 'Doctor, they are more afraid than hurt.' He lay the most of that day with a quick pulse, a burning fever, and extremely sleepy. On the Sunday it was evident his end was drawing near; the change was markedly for the worse. As he lay he gave frequent utterance to his faith and triumph. 'There is no need for more than what I said in Bristol: my words then were,

> "I the chief of sinners am,
> But Jesus died for me!"'

When they wetted his lips he lifted up his eyes to heaven and reverently uttered his customary grace: 'We thank thee, O Lord, for these and all Thy mercies. Bless the Church and king; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever.' His friends gathering round his bed he asked, 'Who are these?' 'We are come to rejoice with you; you are going to receive your crown,' they replied. 'It is the Lord's doing,' he calmly answered, 'and marvellous

in our eyes.' 'I will write,' said he; and writing materials were at once placed within his reach. But the right hand had forgot its cunning, and the pen refused to move. 'Let me write for you, sir,' said Miss Ritchie, his faithful attendant, 'What would you say?' 'Nothing but that God is with us.' And then, with all his remaining strength, he cried, 'Best of all is, God is with us.' Soon after he lifted his arm in token of victory, and raising his now feeble voice to a pitch of holy triumph repeated his stirring watchword, 'The best of all is, God is with us.'



WESLEY'S CLOCK.

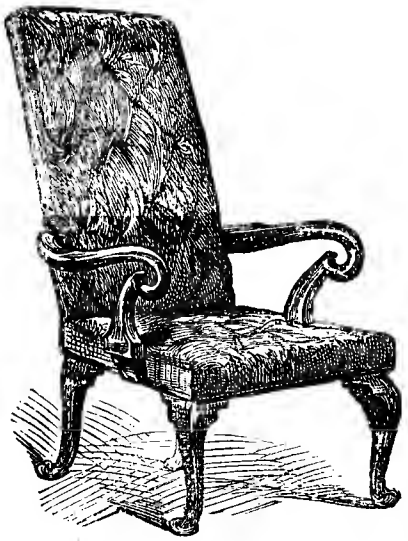
Then while Joseph Bradford was repeating the words, 'Lift up your heads, O ye gates; and be lift up, ye everlasting doors, and this heir of glory shall come in!' he slowly and feebly whispered, 'Farewell! farewell!' and 'calmly fell asleep, having served his generation by the will of God.'

As soon as he was dead the friends standing round his bed with tearful joy united in singing the hymn commencing:

'Waiting to receive thy spirit,
Lo! the Saviour stands above;
Shows the purchase of His merit,
Reaches out the crown of love.'

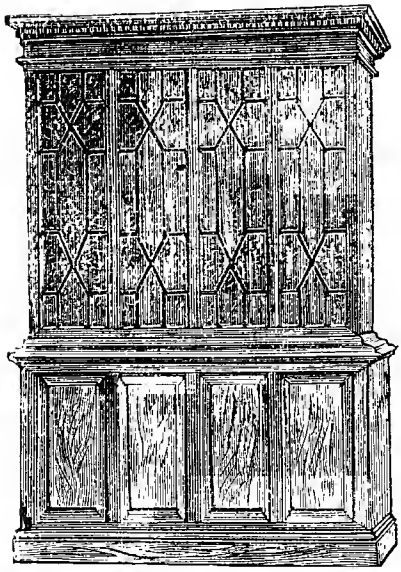
There are but few relics of Wesley remaining in the house. On the staircase is his clock, keeping time as well to-day as when it started the great evangelist off on

his tours, or called to early morning worship. In the front room is his book-case; also his chair, so well known to all who have visited Wesley's house, or attended the London Conferences. It is a high backed, comfortable, and substantial looking chair, upholstered in dark red velvet. In it have sat all the Presidents of the London Conferences since Wesley's day, and also many thousands of visitors of all Churches and from

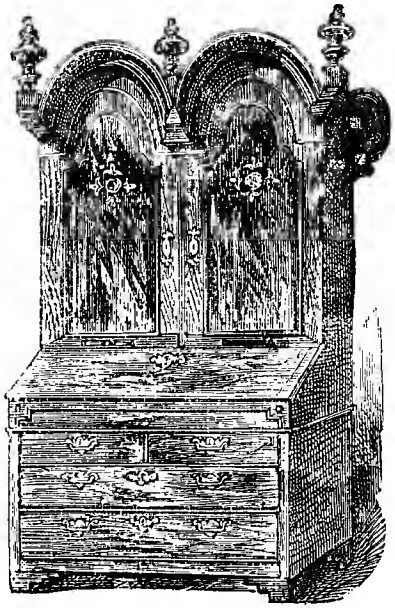


WESLEY'S CHAIR.

all lands. In the room in which Wesley died are shown his bureau, with its many and well arranged shelves, drawers, and conveniences for his various papers, &c. It contains also the desk at which he wrote. On the inside of the doors are engravings of some of the early Methodist preachers and others taken from the *Arminian Magazine*, and said to have been placed in their present position by Wesley himself. Here also is kept the



WESLEY'S BOOK-CASE.



WESLEY'S BUREAU.

famous teapot used by Wesley for his household and at the Sunday morning gatherings of his preachers when they met for breakfast before going to their several appointments for the day. It is said to have been presented to Wesley by Wedgwood, the famous Potter of Staffordshire.

It is in a somewhat dilapidated condition at present, lacking a lid and part of the spout.

On one side is printed :—

'Be present at our table, Lord,
Be here and everywhere adored :
These creatures bless, and grant that we
May feast in paradise with Thee.'

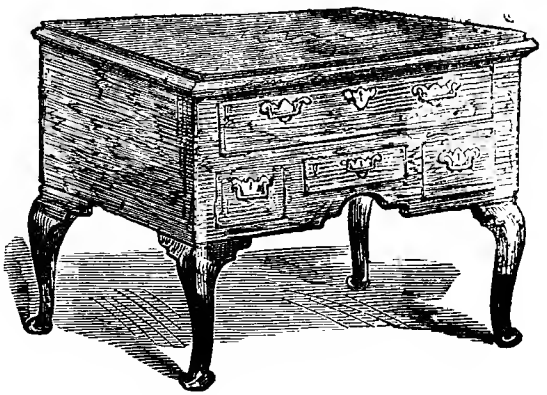
WESLEY'S TEA-POT.

And on the other :

'We thank Thee, Lord, for this our food,
But more because of Jesus' blood ;
Let manna to our souls be given,
The bread of life sent down from heaven.'

Visitors are generally amused at the size of the teapot. It will hold over four quarts. A small

side table belonging to Wesley also stands in this room. On the wall hangs a large oil-painting of Wesley preaching in the open air; it was painted during his life time, but is not generally considered a good likeness; also a small engraving published in 1773 by William Weaver, and taken from the much admired portrait of Wesley painted



WESLEY'S SIDE TABLE.

at Dublin. This engraving was hanging in the room when Wesley died, and appears in Marshall Claxton's well known painting of Wesley's death-bed.

As we turn away from a place so full of precious memories to every Methodist, and think of the world wide results of Wesley's labours, we may reverently glorify God in him, and say, 'What hath God wrought!'

General Summary of Methodists.

The following statistics give the probable number of Methodists at the present time—1881.

I. Episcopal Methodists in America.

	Ministers.	Local Preachers.	Members.
Methodist Episcopal	11,800	12,600	1,743,000
Methodist Episcopal South	4004	5868	831,769
African Methodist Episcopal	1418	3168	215,000
Methodist Episcopal Zion	1500	2500	191,000
Coloured Methodist Episcopal	638	683	112,300
Evangelical Association	828	540	112,200
United Brethren	2152	—	157,800
Union American Methodist Episcopal	101	22	2550
Total	22,441	25,381	3,365,619
Non-Episcopal Methodists.			
Methodist Protestant	1314	925	113,405
American Wesleyan	250	200	25,000
Free Methodists	313	233	12,600
Primitive Methodists	196	162	3210
Independent Methodists	24	—	12,550
Total	2097	1520	166,765
Methodists in Canada.			
Methodist Church of Canada	1200	3537	123,013
Methodist Episcopal Church	267	201	28,070
Primitive Methodist	196	162	8307
Bible Christians	81	197	7793
Coloured M.E. British	41	20	2100
Total in Canada	1785	4117	169,283
Great Britain and Missions.			
British Wesleyan Church	2000	18,800	404,500
Do. do. Foreign Missions	571	5600	96,800
Primitive Methodist	1150	15,600	185,316
New Connexion	183	1245	31,652
United Free Methodists	432	3403	79,756
Bible Christians	302	1874	31,542
Welsh Calvinistic Methodists	565	1560	120,000
Reform Union	18	562	7745
Total	5221	48,644	957,311
Affiliating Wesleyan Conferences.			
Irish Wesleyans	250	—	24,237
French Wesleyans	29	—	1844
Australian Wesleyans	476	—	69,147
Foreign Methodist Churches.			
German	578	554	54,941
Swedish			
Italian (English and American)	35	—	2493

Total Methodist population estimated at 25,000,000.

(Compiled by Geo. J. Stevenson, from the latest available returns).

Bunhill Fields Burying-Ground.

On leaving City Road Chapel the visitor should cross the road to Bunhill Fields Burying-Ground just opposite. Southey termed this the '*Campo Santo of Dissenters.*' Not less than 124,000 persons lie buried here, principally, though not exclusively, Nonconformists; for Christians of all denominations have here found a resting place. In every part of the ground historic names are to be met with. Here, as Sir Charles Reed has said, 'are interred men whose memory and writings are among the most precious of our national heirlooms, some of the most fearless assertors of civil and religious liberty at critical periods of our history, notable men of all professions, and of all religious communities; divines, artists, reformers; a crowd of worthies and confessors whose learning, piety, and public services, not only adorned the age in which they lived, but have proved a permanent blessing to the land.'

To the right of the path

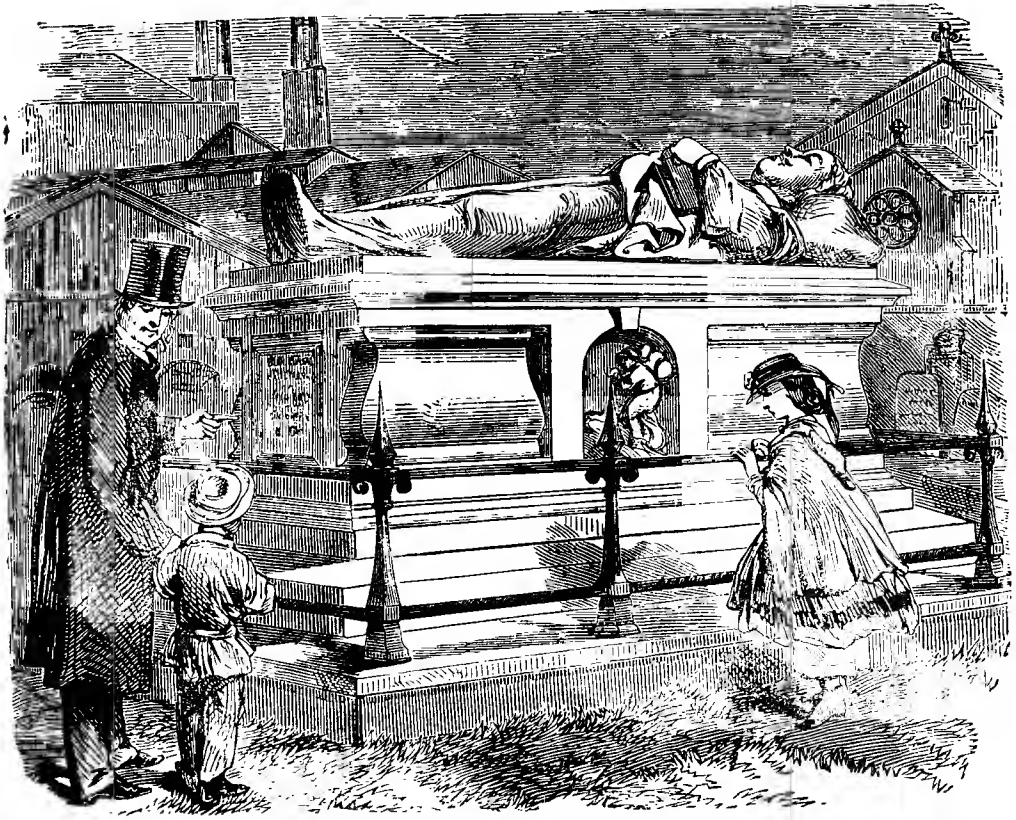
which runs from City Road to Bunhill Row will be found the following tombs:

Dr. Isaac Watts, the great hymn writer, in whose beautiful strains Christians of all denominations and in all lands worship God. For thirty-six years Dr. Watts lived with Sir Thomas Abney, alderman, at Abney Park, in the north of London, where he wrote the greater part of his *Psalms and Hymns*, and in what is now Abney Park

Cemetery a hand-some monument is erected to his memory. Dr. Lardner, author of the *Credibility of the Gospel History*, and other well known works. Rev. Thomas Bradbury, of Queen Anne's time whose noble stand for the Protestant succession and the Protestant faith in a time of extreme peril entitles him to grateful remembrance. When it was found that he could not be intimidated by mobs or bribed by offers of a bishopric, the ministry actually laid a plot for his assassination, but the assassin hired to commit the foul deed coming to Bradbury's service in order that he might know him well, was so impressed by the sermon that it led to his conversion. Bradbury's motto was 'For Christ and my country,' and nobly did he act up to it. Rev. Joseph Hughes, founder of the British and Foreign Bible Society. Joseph Hardcastle, Esq., one of the founders and first treasurer of the London Missionary Society, and beneath whose roof was founded the *Religious Tract Society*. Rev. Matthew Wilks, for fifty-three years the popular minister of Whitefield's Tabernacle and Tottenham Court Chapel, and a founder of the London Missionary Society. Rev. John Townsend, founder of the Deaf and Dumb Asylum. The Rev. Joseph Hart, the hymn-writer. Lady Ann Erskine, eldest daughter of the Earl of Buchan, and sister of Lord Chancellor Erskine. Daniel Defoe, author of the ever popular *Robinson Crusoe*. Horne Tooke, author of the *Diversions of Purley*, is buried in some part of the ground, but where cannot now be determined.

On the left of the path

are monuments to Henry Cromwell and Richard Cromwell, near relations of the Protector.



BUNYAN'S TOMB.

Lieutenant-General Fleetwood, who married the daughter of Oliver Cromwell. This tomb and that of Henry Cromwell were discovered seven feet below the surface, and restored by the Corporation of London, in 1869. Sir Thomas Fowell Buxton, the famous anti-slavery philanthropist; several members of whose family lie buried here. David Nasmith, founder of City Missions, who after travelling thousands of miles, and establishing missions in Scotland, Ireland, Paris, Canada, and America, came to London, and in a room of his little dwelling house in Canning Terrace, Hoxton, formed, with two other friends, the London City Mission, which has been an incalculable blessing to multitudes in this great city. Dr. Andrew Gifford, buried at six o'clock in the morning, in presence of 200 ministers and a vast concourse of people. Dr. Gill, author of a *Body of Divinity*, and the Rev. John Rippon, D.D., his successor, and the Rev. George Burder, author of *Village Sermons*. Thomas Goodwin, D.D., the voluminous writer. John Owen, D.D., 'the prince of divines,' as he has been well termed. John Bunyan 'the immortal dreamer,' whose tomb, with its reliefs illustrative of the *Pilgrim's Progress*, was restored by public subscription under the presidency of the Earl of Shaftesbury, in 1862. These, with many others whose remains lie here, are names now held in honour by every section of the Church, and their memories the world will not willingly let die.

In this portion of the ground, not far from Bunyan's tomb, about twenty yards from the railing, and close by the curved footpath, is a square plain tombstone, to which Methodists will turn with interest, for it marks the resting place of Susannah Wesley.

The following is the inscription :—

HERE
LIES THE BODY OF

MRS. SUSANNAH WESLEY,

WIDOW OF THE REV. SAMUEL WESLEY, M.A.,
LATE RECTOR OF EPWORTH, IN LINCOLNSHIRE,
WHO DIED JULY 23RD, 1742,
AGED 73 YEARS.

She was the youngest daughter of the
Rev. Samuel Annesley, D.D.,
ejected by the Act of Uniformity from the Rectory of St. Giles',
Cripplegate, August 24th, 1662.
She was the mother of nineteen children,
of whom the most eminent were the
Rev. John and Charles Wesley,
the former of whom was under God the
founder of the Societies of the People
called Methodists.

In sure and steadfast hope to rise,
And claim her mansion in the skies,
A Christian here her flesh laid down,
The cross exchanging for a crown.

This stone was erected about the year 1828, at the cost of the Methodist Book Room; the inscription was then re-written, the original inscription being quite worn out by time.

Bunhill Fields burying-ground is now under the care of the Corporation of London; and arrangements have been made by which it is hoped that for all time so hallowed a spot will be preserved from desecration.

HAYMAN BROTHERS AND LILLY
PRINTERS,
HATTON HOUSE, FARRINGDON ROAD,
LONDON, E.C.